

The Messenger

Dr A H Strickler
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"As the Truth is in Jesus."

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THE MESSENGER.

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Poetry.

A PRAYER AND ITS ANSWER.

(2 Kings xx. 4, 5; Isa. xxxviii.).

The prophet gave the word to Judah's king:—

"This sickness is appointed unto death;"

And Hezekiah, smitten of this sting,

Wept sore, and lifted up imploring breath.

"Lord! I am oppressed—undertake for me,

Recover me, and make me live this day!"

The prayer went up. And straightway, lo! we see

God's prophet pause upon his outward way

Ere yet the city's middle court is passed,

And backward turn, to give the healing word;

With shadow sign upon the dial cast,

That all may know high Israel's God hath heard.

So sure, so fleet of wing, believing prayer!

So kind, God's answer the swift angels bear!

—S. S. Times.

Communications.

For the Messenger.

OPENING OF THE INSTITUTIONS AT LANCASTER.

Large Accessions of New Students—The new Scientific Building—Address of Prof. F. A. Gast, D. D.

The opening service in the Institutions at Lancaster was held in the College Chapel on Thursday last, Sept. 21, at 10 o'clock, A. M. On Wednesday already the Campus began to show signs of life in the arrival of old students and a large accession of new ones. The number of new students already on the ground may be put down at over thirty for the College, over twelve for the Seminary, and at least eight or ten for the Academy, in all over fifty. This number will be increased by others that are engaged yet to come. Altogether the opening is one of the most encouraging the College has yet had. Everything is looking up in the prospects of the Institutions.

The New Scientific Building.

There is need of a proper building on the Campus that may serve as a Library building, or for the present at least provide a good Reading-room, and also make room, if that can be done, for a chemical apparatus, and for some mathematical instruments.

Mr. Kershner, the newly appointed mathematical professor, who has been engaged for some time in the Astronomical Observatory at Yale College, desires very much to be supplied with an Equatorial, five-inch Telescope, that would cost \$650, a Transit, three-inch Telescope, cost \$500, a Clock, standard, \$450, and Barometer, Thermometer, Collimator, &c., \$100; in all say \$1,700.

The Board of Trustees at their last annual meeting, appointed a responsible committee to inaugurate measures to provide a scientific building. Why might not that committee begin just here with the mathematical department, and then extend their labors to the wants of the department of chemistry, reading room, etc? The great matter is to make a beginning. When that is done the friends of the college will not allow it to want for anything necessary to extend its usefulness.

Prof. Gast's Address,
On the Semitic languages, particularly
the study of the Hebrew, was interesting

and instructive. Although an apparently dry subject for a mixed audience, it was so treated as to hold the attention of all. After giving a beautiful description of the portion of the earth where the Semitic languages have prevailed, he proceeded to present some of the characteristics of the Hebrew language, by which it is distinguished from the Arian family. He then spoke of it in its relation to revelation. Many learned men in former ages contended that it was the original language spoken by our first parents in Paradise. Although the later or more advanced studies in philology have changed men's notions on this subject, yet there can be no question as to the antiquity of this language. It is the language in which God delivered the ten commandments and gave laws to the children of Israel, the language of the Old Testament. We hope to see this interesting address in print, and therefore refrain from any attempt to give a synopsis of it at present.

After the address, Dr. Apple, President of the college, announced the reception thus far of thirty-two new students into the college classes. Other announcements were made by other professors, and the large audience was dismissed with the benediction. The attendance was large, and altogether the opening was most encouraging. We trust the institutions may continue to receive the continued support of the Church. They are doing a good work, and have every prospect of solid prosperity.

For The Messenger.
FOREIGN MISSIONS.

The following is the first annual report of our foreign missionary, which was received and adopted by the Board, and ordered to be published.

T. S. JOHNSTON,
Secretary.

YOKOHAMA, Japan, June 1st, 1880.

Dear Brethren:—Our hearts are full of gratitude to God for His great goodness to us throughout the past year. To Him we unreservedly acknowledge owing all that we have been able to be and do. In safety, in health and strength, He brought us over the wide continent and ocean, and landed us on the shores of this heathen empire. Here He raised up friends to meet us, so that we wanted in nothing. Instead of locating at once in the great capital of this country, as you and we had proposed, He chose in His wisdom to lead us there, when both we and circumstances were better prepared. We returned to Yokohama in search of a home, which He in due time provided for us, and over which He has been pleased to watch day and night throughout the year, delivering us from the terrible ravages of the cholera, the awful convulsions of the earth, and many other things which might have brought injury and sorrow to our home. We have both been well during the year except what is common in every home—the occasional advice of a physician, and a little medicine now and then for colds and aches, which though nothing serious, yet need attention.

We have been able to manage our household affairs—which is the first difficulty the new missionary has to encounter—with satisfaction to ourselves, though we have been severely tried by the treachery, deceit, and untruthfulness, characteristic of many of these people. They are very much given to these sins even among their own people, but especially in dealing with foreigners. They have no compunction at all in cheating a foreigner. They will ask three and four times the real price of an article, and unless you have courage to offer but one third, or one fourth of what they ask, you are generally cheated. In ancient times, and even now I believe, the emperors treated their subjects, especially those holding office, as a set of rogues, by placing spies over them to watch and report them. While we are surprised at the emperor's interpretation of the character of his people, we are at the same time led to wonder whether this treatment on the part of the emperors, did not tend to make them rogues, and had much to do in forming that peculiar character which we now meet with in these people.

We have also been able during the year to give much solid study to the language. My teacher, who understood English, was able to give me many points, which I other-

wise could not have gotten. We began by writing the characters, in order to read well. It is one thing to learn the shape of these characters, as they are seen on the written or printed page, but it is quite another thing to write them with the brush. My aim in learning to write and connect the characters is, first, to make me more familiar with the variations of the characters, and second, in order after a while to be able to use to more advantage a purely Japanese teacher—one who cannot understand a word of English. It is desirable after one has a beginning, to have a teacher who does not understand English. A Japanese who talks English is apt to embrace every opportunity to practice his new language, and consequently, unless the pupil is careful, the teacher will get more English out of the pupil, than the pupil, Japanese out of his teacher, and it is scarcely proper that they should be paid to acquire English in this way.

Then again an English Japanese teacher is likely to make the Japanese idiom bend to the English idiom, which makes bad Japanese. Everything seems to be done and said in just the opposite way, we western people are accustomed to do and say things.

In addition to writing the characters—some having as high as thirty or forty variations, we turned many ideas into Japanese simple sentences, which was very profitable, and gave us a beginning in speaking. I then with the assistance of my teacher took several Japanese grammars, and all the foreign Japanese grammars I could get, and compared them, and wrote out in full a grammar for myself, which is more helpful to me than any of the others.

My next step was to take a Japanese book, take word for word, write it under its proper head, whether noun, verb, adjective, preposition, and so on, and then plify it, by finding its derivation, and afterwards, embody the word in a sentence.

The next thing to overcome was to get a clear idea of what the polite, common, and vulgar language is. To overcome this I took Satow's Sentence book, and put the same sentence side by side, into very polite, polite, common, and vulgar language, so that I had clearly demonstrated before my eye their differences. This is a most excellent plan, and I mean to continue in it. One can easily make himself ridiculous in the eyes of a native by the kind of language he uses. When speaking to a superior polite language is used. When addressing an equal suitable language must be used, or if you choose to be very polite you can show it best by using polite language. Then again, in addressing a person of inferior rank, language suitable to his position is used. To confound these is a sure indication of ignorance of their customs, and language, and has a tendency to lessen your position and influence. I may say as regards the language, that it is very difficult, and requires much faithful study to secure a good knowledge of it. But we are not at all discouraged, but rather delighted with what we have, by the help of God, been able to accomplish in the last year. We began studying on the first day of last July, and at that time knew scarcely a word; but now we can do all we have to do in the way of business, and household affairs, with tolerable ease. We may safely say that we are gratified with our progress, when we remember what a jargon it was to us a year ago.

But we are made to feel every day how limited is our knowledge of this peculiar language. We are far from being satisfied with our present attainments, but rather incited to give more thorough study to it in the coming year, providence permitting. I have had several fine opportunities to go to the country to teach, but that would have allowed me very little time and strength for the study of the language, consequently I refused to go. It is during the three first years of uniring study to this language, that fits the missionary best for successful work. As soon as the missionary is ready for his work he can easily find something to do. But when once he has entered upon work, one responsibility follows another until he has little or no time left for thorough systematic study of the language. The truly successful way, both for body and mind is not to assume any responsible work, until a sufficient knowledge of the language is acquired, so as to make close study unnecessary.

I have been told that most of those who have broken down early in life, have sown the seed of their ill health during the three first years of their missionary life, where they have crowded the duties of responsible positions into the time which they should have had for the language, and thus overworked themselves, which is easily done in this country.

I have as yet done no open missionary work. I have given my teacher instruction in the Bible and Catechism, and tried as far as was proper to induce him to take a stand among his people for Christ and His Church, but this he was not prepared to do, neither was I prepared to urge it too strongly, preferring rather not to take him into the Church at all, than that he should afterwards bring dishonor upon her, and her Head. So I left him to develop his character more fully, while employed as teacher, but to my sorrow, and in the face of repeated admonitions, in as suitable a way as I knew how, he went back, until we found it necessary to discharge him. He was completely in the grasp of the evil one, and had not faith enough in Christ, to earnestly pray for, and receive deliverance. He consented to the truth of the gospel, but preferred the pleasures of his sins to the self-sacrificing life of a true follower of Christ. He loved his evil ways too much to desire to be rid of them, and of course made it impossible for Christ to bring deliverance. Poor fellow, I pitied him from the depth of my heart, which led me to do more for him than I perhaps could do for others, but he went back from bad to worse until my sympathy was gone. I did for him what I could. I presented the love and law of God in Christ to him as clearly as I could, and often prayed with him, but he reserved the full power of his heart and will which made it impossible for Christ to honor him with the gift of saving faith. I am sorry I reported him to you, though that was when he was doing well, and I had great hopes for him: I was wrong in not waiting to see him develop further. I shall do differently in the future. A month or so ago I had a fine opportunity to take a little trip to the country with a brother missionary. My object was first, to see how he conducted his work, and to learn how to travel advantageously, and to get my ear accustomed to Japanese speaking, and further to get facts of interest for my letters home to the people in view of quickening their interest in the work here.

We were made very happy by your decision to buy us the house in Tokio. It was providential, I believe. We can now go on without any interruption scarcely. The house is suitable, healthy and pleasantly situated, and I have every confidence in our Reformed Zion that she will cheerfully meet the demand that is necessary to make.

I have sent to each minister of the Church a picture of the house, and a letter to the Sunday-schools, with a prayer that God would bless these humble instruments, in deepening the love of old and young, of His people at home, in the interest of His kingdom in this heathen empire—Japan. May the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost be with you and us. Amen.—Yours in Christ,

AMBROSE D. GRING.

Selections.

HERBERT SPENCER'S TOUR.

The announcement that Herbert Spencer is about to begin a two years' tour around the world with a visit to the United States, although it may not attract popular attention, cannot fail to produce a lively interest in scientific circles. If the world's great thinkers were called upon to decide who is the chief among them, beyond a doubt the choice would fall on the English philosopher, from whom many of them have borrowed more than they would care to acknowledge. Perhaps, as in the case of Themistocles, Spencer's pre-eminence would be demonstrated by his being the second choice of all, each one voting for himself for first place; for great thinkers are not above the ordinary weaknesses of humanity, at times. But the personal weaknesses of great thinkers aside, there is no man living who has so large a number of deep thinking admirers and so many learned opponents as Herbert

Spencer. It has been his good or ill-fortune to break a lance against every established belief, and he has not come off unscathed from the encounter. He may be regarded as the father of evolution, a bold generalization which has created a greater commotion in the world of thought than anything which has appeared since the time of Descartes.

There had been previous hints or warnings of the doctrine of development. The well-known nebular hypothesis was a strong inductive reach after the development of the solar system, and a few naturalists in the beginning of the century broached the theory of the evolution of species from pre-existing forms. But these latter were silenced by the genius of Cuvier, and the telescope gave a quietus to the nebular theory of Laplace. Each instrument which exceeded its predecessor in power resolved a few hitherto well-established nebulae into star-clusters, and the opinion gradually prevailed that, with a telescope powerful enough, all nebulae might be so resolved. It was while these empirical beginnings of evolution were losing whatever scientific standing they had acquired that Spencer thought out and formulated a system of philosophy based on the doctrine of universal evolution. Everything knowable is the result of developments from a previous simpler form. In this system all mental and moral attributes have their bases in simpler animal instincts, and the difference between man and other animals, is not one of kind, but of degree. The material universe, as we now know it, is a development from a chaotic arrangement of matter, and all living things have been evolved from lower forms of life by the steady operation of natural causes still in existence. The discovery of the spectroscope, by giving permanence to nebulae, suddenly revived the nebular hypothesis, and gave it a hold on the scientific mind which it had never before attained. Darwin's publication of the *Origin of Species*, which made known the possible modification of species through the in-cause the great authority of Cuvier, and gave the development theory a successful start among naturalists.

Darwin and the spectroscope had the effect of exciting an interest in the Spencerian philosophy, which had previously failed to work its way beyond the immediate friends of its author; and evolution has since rapidly become an accepted theory of science. Had it been confined to the material world, it would doubtless have been left to stand the test of verification, as other scientific theories have been. But in its far-reaching analysis it invaded the domain of the spiritual, and essayed to demolish everything which humanity has ever delighted to hold sacred. The evolution of the universe from an inconceivably attenuated expanse of matter involves a startling annihilation of special creation; but as it does not entirely obliterate it, it might have been suffered to undergo a discussion, mainly from a scientific standpoint. But in its remorseless application to philosophy evolution produced religion by a gradual development of the commonest animal propensities. This was a direct challenge of religion as a direct revelation from God, and was in the highest degree revolting to the popular sense of dependence on Divine guidance. Religious people became instinctively hostile to such a revolutionary doctrine, and theologians of every degree of controversial ability, and every form of Christian faith, have zealously attacked it. Gradually, however, the philosophy of evolution appears to be making its way, and there are few scientists who do not accept the doctrine in some form or other. Outside the scientific world it is greedily swallowed by intelligent skeptics, and seems destined to prove the most dangerous foe which religious faith has yet encountered.

The doctrine is very attractive to hasty reasoners from its simplicity. No error is so prevalent among half educated people as the belief that nature is simple in her operations, and any new hypothesis which has the air of simplicity comes strongly recommended from this feature alone. The heliocentric theory, as conceived by Copernicus, was so simple that the attempt to apply it to the explanation of actual phenomena came near securing its rejection. It was only after a century of investigation that the solar system was found to be exceedingly complicated in its arrangements. Evolution in the hands of scientific smatterers traces everything back to matter and force, than which the world has never known a grosser form of materialism. What the future may evolve from evolution it is impossible to tell. There has been but little, if any, specific evidence adduced in its favor, but it has great strength in its capacity for explaining difficulties solvable by no other process. It may yet turn out to be only a provisional theory, and may be superseded before the controversy which it has aroused shall be decided. Meantime the visit of Spencer to this country will produce a scientific revival, as it were, and lead to popular expositions of evolution without number.—St. Louis *Globe-Democrat*.

Family Reading.

LABORARE EST ORARE.

"Although St. Francesca was unwearied in her devotions, yet, if during her prayers she was called away by her husband or any domestic duty, she would close the book cheerfully, saying that a wife and mother, when called upon, must quit her God at the altar to find Him in her household affairs."—"Legends of the Monastic Orders."

How infinite and sweet Thou everywhere,
And all-abounding love Thy service is;
Thou liest an ocean round my world of care,
My petty every-day, and fresh and fair.

Pour Thy strong tides into my crevices,
Until their silence ripples into prayer.

That Thy full glory may abound, increase,
And so Thy likeness shall be formed in me
I pray. The answer is not rest or peace,
But charges, duties, wants, anxieties,

Till there seems room for everything but
Thee,

And never time for anything but these.

And I should fear, but lo! amid the press,
The whirl and hum and pressure of my day,
I hear Thy garments sweep, Thy seamless dress,
And close beside my work and weariness

Discern Thy gracious form, not far away,
But very near, oh! Lord, to help and bless.

The busy fingers fly; the eyes may see
Only the glancing needle which they hold;
But all my life is blossoming inwardly
And every breath is like a litany,

While through each labor, like a thread of
gold,

Is woven the sweet consciousness of Thee.

—Independent.

WOMAN'S WORK FOR CHRIST.

The Church, in all its interests and efforts, depends much upon the quick sensibility, the high moral feeling, the benevolent activity, and the persuasive influence of woman. It is but the truth, that women as a class, are more ready than men to do their share in all good works, to respond with decision and firmness to every call of faith and charity, and to give a willing hand to whatever tends to exalt our Saviour and glorify His name.

Woman loveth much, because to Christ and His holy religion she owes all her excellency, ascendancy, and dignity. Before the days of the redemption of man, she had become the mere instrument of his pleasure, the mere bearer of his burdens. But since the Redeemer descended to be born of woman, something like a ray of His divinity has been imparted, which has become a radiant link connecting mankind with angelic excellence and celestial orders. Beyond the pale of Christianity, woman is still the doomed and degraded servitor of man's brutal will. But wherever a ray of the star of Bethlehem appears, she may walk forth in the majesty of her exalted purity, worth, and works.

It was as if by intuition of the source of her highest blessedness for earth and heaven that she stood by the cross in loving sorrow, even when the apostles themselves had fled, and anticipated the dawn in carrying spices for the embalming of her crucified Lord. From that cross and grave has come for her a new and better era, with a glorious immortality beyond. And well it becometh her to be the nurse of our Saviour's cause, as of Himself in His holy infancy, a swift herald of His glorious resurrection, the willing bearer of messages of cheer and consolation to His depressed disciples, and free to break her choicest alabaster box in token of her love for Him who died for her, and ever lives as the Redeemer of us all.

The Apostle Paul is sometimes thought of as a morose old bachelor, not in a situation to do full justice to woman, and somewhat deficient in honor to the sex to which he did not belong. Some think if he were alive to-day, he would modify if not retract some things which he said of the Corinthian women. That is questionable. We have no idea that he would retract a word. He had special reasons for saying the things he did say, and for pursuing his life of celibacy. Nor do we consider that he has failed to give credit to the heart and labors of woman. While he laid down some very peremptory restrictions touching the public ministry, he was at the same time deeply impressed with the peculiar competency and fitness of woman for other duties relating to Christian work, and himself sought as well as commended the aid of women in the performance of such work. He believed in the feminine diaconate—the co-operation of godly and well-minded women in all manner of service to the Church and its faithful ministers. He bears witness that some of his best helpers were women, of whom he speaks with the greatest kindness and in the highest commendation. While the world lasts, Christians will not cease to remember "sister Phebe," "a servant of the church which is at Cenchrea;" and "Priscilla," named before her good husband as a "helper in Christ Jesus;" and "Mary, who bestowed much labor on" the apostle and his cause; and

FIGHTING ALONE.

There are many of the servants of God who, from causes not under their own control, are obliged to labor and suffer and struggle alone, in the service of the Lord. They are to a great extent cut off from associations such as others enjoy, and from sympathies which none would prize more than themselves. Their loyalty to God and His truth isolates them from others who cannot clearly see the importance of the position which they occupy, or who may be unwilling to make the sacrifices which such a position involves.

There are a few compensations in this loneliness. There is the joy of an approving conscience, and the confidence that he who works for God, though he works alone, is yet sure of ultimate success, and receives even now the approval of the heavenly Master. And the time may come when these men who have

"Tryphena and Tryphosa," who "labor in the Lord;" and "Julia," sister of Nereus; and many more whose names are in the Book of Life.

There is also great efficiency in womanly work for Christ and the Church, without the unseemliness of grasping into the ministerial functions. An Italian proverb says, "What woman wills, she can;" and there is an old French proverb, that, "What woman wills, is the will of God." These are, doubtless, exaggerated statements, and there are other proverbs which somewhat modify them. But no one can deny the potency which woman possesses, or the general correctness of her feelings, or the mighty influence which goes forth from her to mould and energize public sentiment with regard to all the interests and movements of society. And with the mercifulness, purity, and ennobling and saving character and aims of the Church, she is quick to affinitize, and therein she can ever find place for congenial work and effective usefulness. Happy the Mary, or the woman by whatever name called, of whom the Saviour shall say, "She hath done what she could."—Dr. Seiss.

ANTICIPATING EVILS.

Enjoy the present, whatsoever it may be, and be not solicitous for the future: for if you take your foot from the present standing, and thrust it forward towards to-morrow's event, you are in a restless condition. It is like refusing to quench your present thirst by fearing you shall want drink the next day. If it be well to-day it is madness to make the present miserable by fearing it may be ill to-morrow,—when your belly is full of to-day's dinner to fear that you shall want the next day's supper; for it may be you shall not, and then to what purpose was this day's affection? But if to-morrow you shall want, your sorrow will come time enough, though you do not hasten it; let your trouble tarry till its day comes. But if it chance to be ill to-day, do not increase it by the cares of to-morrow. Enjoy the blessings of this day, if God send them, and the evils of it bear patiently and sweetly; for this day is only ours,—we are dead to yesterday, and we are not yet born to the morrow. He, therefore, that enjoys the present if it be good, enjoys as much as is possible; and if only that day's trouble leans upon him, it is singular and finite. "Sufficient to the day (said Christ) is the evil thereof;" sufficient but not intolerable. But if we look abroad, and bring into one day's thoughts the evil of many, certain and uncertain, what will be and what will never be, our load will be as intolerable as it is unreasonable.—Jeremy Taylor.

A GOOD EXAMPLE.

"There is a man," said his neighbor, speaking of a village carpenter, "who has done more good, I really believe, in this community, than any other person who ever lived in it. He cannot talk very well in prayer-meeting, and he doesn't often try. He isn't worth two thousand dollars, and it's very little that he can put down on subscription papers for any other object. But a new family never moves into the village that he does not find them out, to give them a neighborly welcome, and offer any little service he can render. He is usually on the lookout to give strangers a seat in his pew at church. He is always ready to watch with a sick neighbor, and look after his affairs for him; and I've sometimes thought he and his wife keep house-plants in winter just for the sake of being able to send little bouquets to invalids. He finds time for a pleasant word for every child he meets, and you'll always see them climbing into his one-horse wagon when he has no other load. He really seems to have a genius for helping folks in all sorts of common ways, and it does me good every day just to meet him on the streets."—Christian Observer.

FIGHTING ALONE.

There are many of the servants of God who, from causes not under their own control, are obliged to labor and suffer and struggle alone, in the service of the Lord. They are to a great extent cut off from associations such as others enjoy, and from sympathies which none would prize more than themselves. Their loyalty to God and His truth isolates them from others who cannot clearly see the importance of the position which they occupy, or who may be unwilling to make the sacrifices which such a position involves.

There are a few compensations in this loneliness. There is the joy of an approving conscience, and the confidence that he who works for God, though he works alone, is yet sure of ultimate success, and receives even now the approval of the heavenly Master. And the time may come when these men who have

stood solitary and alone, while their motives were misconstrued and their positions misrepresented, will come to be appreciated at last.

Some years ago the tempest of battle raged around a certain village. There the hosts of armed men who had come with all the pomp and circumstance of war, intending to invade the nation's capital, were met by an opposing army, and there on the ground which was that day made historic, the tide of battle surged and ebbed, and the storm of war beat and thundered. The inhabitants were away, some frightened, some perhaps deliberating as to what might be their safest course, in view of the possibilities and contingencies of the conflict. Which side would win the fight no man could tell, and which was to be the safest side perhaps no one knew; but when the thunders of war awoke the day, and the bloody strife commenced, one old man, clad in the habiliments and bearing the weapons of a former generation, appeared on the field ready to participate in the conflict. He belonged to no regiment; he was under no captain; he was attached to no corps; he was connected with no company; but his interests were at stake, and he was ready to battle in defense of his home, and fight for his altar and his fire. Without uniform, or badge, or pay, or rations, he simply took hold as a private individual, to do his part—the struggle to preserve a nation's life—the only man in the entire community that participated in the bloody conflict. Quizzed by spruce-looking officers, joked by well-uniformed privates, his style of fighting criticised by precisioned regulars and well-drilled volunteers, he still kept about his business, fought his fight, won by his determined loyalty the respect of those who laughed at his quaint attire and old-fashioned ways, saw the invading tide of war roll back, and had a right to triumph in the victory that was won.

Years rolled away, and on one of the heights around which that tempest of fire and blood raged and surged, a monument was erected, sacred to the memory of those who there gave up their lives, and commemorating the scenes of that day.

It may be that when earth's warfare is accomplished, and the storms and surges of battle shall have rolled forever away from this green earth; when Satan shall have cast out and all his hosts,

the Captain of our salvation still be king of nations as well as of saints, and rule on earth as well as in heaven, there shall be found, among those whom He shall delight to honor and confess before His Father's throne, some who, standing alone, unsupported and despised, have been faithful amid the faithless and brave amid the cowardly; who have fought the good fight and finished the course, and kept the faith, and who, reckoned in none of the regiments and divisions into which human ingenuity and frailty have distributed the army of the Lord, shall yet be known as servants of the living God and soldiers of the cross of the Lord Jesus Christ. If to such an one the Lord shall say, "He is my man," and shall bid him enter into his joy, he will not regret that he bore in the times that are gone not only the fury of foes, but also the reproaches of friends, who have laughed at his peculiarities and smiled at his folly, but who at last acknowledge him as a brother indeed, honored with higher honors than earth can bestow, confessed by the Lord before His Father and His holy angels.—Armory.

MEANNESS.

Some cold-blooded men act on the short-sighted maxim that "business knows neither friendship nor gratitude."

Years ago the coachman of Wm. Gray, an eminent Boston merchant, gave up driving horses for shaving notes. Mr. Gray loaned him a small sum, and, being shrewd, the fellow made money. Moving to New York, he became a broker, and got bravely on.

One day he was at a dinner party, where a rich planter from Georgia was a guest. The conversation turned on methods of investing money. The ex-coachman gave his views, and added:

"If I had \$5,000 I could invest it to-morrow in a way that would bring me double the sum inside a year."

"What security will you give me if I lend you that sum?" asked the planter.

"The word of an honest man," replied the broker.

"You shall have the money on that security to-morrow," said the planter.

The broker doubled within one year the \$5,000 so generously loaned him by the noble planter, and returned it with legal interest; and in the course of years he became a leading banker in Wall street.

The planter in the meanwhile had become so embarrassed that the impending foreclosure of a mortgage threatened to sweep away his whole estate.

In this emergency he thought of the man he had once befriended. He vis-

ited his banking-room, recalled himself to the banker's memory, stated his circumstances, and added:

"I need about the sum I once loaned you. If I do not obtain it I am afraid I shall lose my whole estate."

"What security can you give me, sir?" asked the holder of money bags.

"The word of an honest man," replied the Georgian.

"That will not pass in Wall street," was the heartless reply, and he turned abruptly away.

The planter became a bankrupt. But mark the sequel.

The ex-coachman retired from business a millionaire. His money had made him rich, but it had not made him a man. One day a craze seized him. He fancied he was becoming poor, and that his destiny was to die in the almshouse. And while the delusion filled his brain he committed suicide.

"Though the mills of God grind slowly, yet they grind exceeding small;
Though with patience we stand waiting, with exactness grinds He all."

TOO DEAR A WHISTLE.

As a family composed of three persons, father, mother and a little son—a bright little fellow—were taking a trip on one of the railroads that run through Williamsport, Pa., a little accident occurred which is worth relating. The day was a balmy one, and the window was raised to admit the fresh air. Little Fred, like all children, insisted on putting his head out of the open window to see what was going on outside of the train. The father somewhat alarmed at the conduct of his son, tried various plans, without resorting to force, to keep him within bounds, but without success, until a bright idea came up in his mind. "Fred, Fred," said his father, "keep your head in, or the wind will take your hat." And in order to frighten his hopeful he slyly slipped the little one's hat off his head and concealed it. As soon as this had been done, the child began crying and could not be appeased. Finally, *pater familias* told him to look in an opposite direction and he would whistle his hat back again, all of which was very neatly done, and the happy parents settled back in their seats and began to converse very pleasantly, thinking that they had cured little Freddie; but not so, for in a very short time he seemed to brighten up suddenly, and away he sent his little hat through the car window, shouting as it disappeared: "Papa, whistle again!" Moral, in heaven, there shall be found, among those whom He shall delight to honor and confess before His Father's throne, some who, standing alone, unsupported and despised, have been faithful amid the faithless and brave amid the cowardly; who have fought the good fight and finished the course, and kept the faith, and who, reckoned in none of the regiments and divisions into which human ingenuity and frailty have distributed the army of the Lord, shall yet be known as servants of the living God and soldiers of the cross of the Lord Jesus Christ. If to such an one the Lord shall say, "He is my man," and shall bid him enter into his joy, he will not regret that he bore in the times that are gone not only the fury of foes, but also the reproaches of friends, who have laughed at his peculiarities and smiled at his folly, but who at last acknowledge him as a brother indeed, honored with higher honors than earth can bestow, confessed by the Lord before His Father and His holy angels.—Armory.

AT EVENING.

Upon the hills the wind is sharp and cold,
The sweet young grasses wither on the wold,
And we, O Lord, have wandered from Thy fold;
But evening brings us home.

Among the mists we stumbled, and the rocks,
Where the brown lichen whitens, and the fox
Watches the straggler from the scattered flocks;
But evening brings us home.

The sharp thorns prick us, and our tender feet
Are cut and bleeding, and the lambs repeat
Their pitiful complaints—O, rest is sweet,
When evening brings us home!

We have been wounded by the hunter's darts,
Our eyes are very heavy, and our hearts
Search for Thy coming—when the light departs,
At evening, bring us home!

The darkness gathers. Through the gloom no star
Rises to guide us. We have wandered far.
Without Thy lamp we know not where we are—
At evening bring us home!

The clouds are round us, and the snow-drifts
thicken,
O Thou, dear Shepherd, leave us not to sicken
In the waste night—our tardy footsteps quicken.

At evening bring us home!

—Unknown.

HOW TO INTEREST GIRLS IN THE BIBLE.

As my scholars are girls, and I found them amazingly ignorant of the Bible history, and indifferent to the study of the Scriptures—indeed, they seemed to think the Bible the most stupid of all books—I at once sought to awaken their interest in the story of Esther, Ruth, Deborah, Miriam, etc. In addition to these, they have become familiar with the personal history of Christ, Moses, Joseph, Daniel and David. I had each one detail to me in her own language these several histories, and she was in such a manner led to feel that Esther, for example, was once a young girl like herself, and that in later life she had her splendors and her trials, much as an American girl might, and how bravely and nobly she strove to save her people. Neither did I forbid them to look at Vashti, or fail to applaud her womanly behaviour, although it deprived her of her crown. In this way, I believe, my girls have come to regard the Bible in an entirely new light, finding out that it is a book full of beauty and interest, and that the more they study the more they will find it precious.—Sunday Afternoon.

HOW THE CHINESE MAKE TEA.

The upper classes in China, from very long experience in the matter, select the choicest tea which they can afford—generally the young leaves from old trees. A few of these leaves are put into a cup, and water, a little short of the boiling point, is added. As soon as it is sufficiently cool, which does not take many seconds, for the cups are very small, the beverage is quaffed, much after the same manner as the Turks do coffee, so hot that it is commonly asserted they drink it boiling. By the above quick method they skim, as it were, only the superficial flavor of the leaf, which is very capable of yielding up, when required, a bitter extract, which they avoid. This is the prime source where the "used leaves," spoken of by analysts, come from.

TO KEEP DRIED FRUIT from becoming wormy, after being prepared, as it should always be before putting away, by scalding, as you put it in sacks scatter amongst it pieces of sassafras bark from the root. Tie closely: it will keep years.

GREEN CORN PUDDING.—One quart of milk, five eggs, two tablespoonfuls melted butter, one tablespoonful white sugar, one dozen ears of corn—large ones. Grate the corn from the cob; beat the whites and yolks of the eggs separately. Put the corn and yolks together; then the milk gradually, beating all the while; next the sugar and a little salt; lastly the whites. Bake slowly at first, covering the dish, for an hour. Remove the cover, and brown slowly.

This is a most delicious accompaniment to a meat course, when properly mixed and baked. Warm up what is left from dinner for breakfast, by moistening it with a little warm milk, and stirring in a saucepan until smoking hot. You can make this pudding from canned corn in winter, chopping the corn fine.—Marion Harland.

GREEN CORN FRITTERS OR CAKES.—Grate the corn, and allow an egg and a half for every cupful, with a tablespoonful of milk or cream. Beat the eggs well, add the corn by degrees, beating very hard; salt to taste; put a tablespoonful of melted butter to every pint of corn; stir in the milk, and thicken them with just enough flour to hold them together—say a tablespoonful of melted butter to every pint of corn; stir in the milk, and thicken with just enough flour to hold them together—say a tablespoonful for every two eggs. You may fry in hot lard, as you would fritters, but a better plan is to cook upon a griddle, like batter cakes. Test a little first, to see that it is of the right consistency.

Eaten at dinner or breakfast, these always meet with a cordial welcome.—Marion Harland.

PEACHES WITH SPICE AND VINEGAR.—If you have freestone peaches, which otherwise do not make a good preserve, being too dry, take three quarters of a pound of light yellow sugar to a pound of fruit, pare the peaches but do not halve them. When they have boiled so that the syrup is a thick jelly, add half a pint of vinegar, and a few cloves, let these boil well up with the fruit and it can be put away in stone jars, well covered, for a rich sweet pickle or a good plain tart.

PRESERVING PEACHES.—The old receipts for preserving peaches call for a pound of sugar to a pound of fruit. This is too sweet, and if proper care is taken in making the jelly, a less quantity has been found sufficient. Peaches, like pineapple, should stand for several hours with the sugar over them to draw out the rich juices. Be sure to have the top of the bowl covered with the sugar to preserve the color of the fruit, which darkens on exposure to the air. Some expeditious housekeepers scald their peaches, as they do tomatoes, to remove the skin quickly. In brandied peaches one way to remove the skins is to dip the fruit in hot lye and then rub the fur off with a cloth, but the clearest peach, of course, is the pared fruit. Allow to one pound of fruit three quarters of a pound of sugar. Add sufficient water to melt the sugar. Boil up the syrup alone, and, when scalding hot, put in the whole peaches, a few at a time, and cook until they are quite clear and tender. Take them out and lay them on dishes to cool, putting a few more into the syrup until the whole are cooked. If the syrup still seems watery, boil it down until it is quite thick, skimming it carefully. When it is quite a jelly let it cool a little, and add one-third its quantity of pale brandy or apple brandy. Put the peaches into jars and pour the syrup over, then cover with the patent covers or with a circle of paper fastened down with the white of egg. The stones must be left in brandied peaches, both to preserve their shape and give a fine flavor.

Miscellaneous.

MOUNTAIN LORE.

BY MRS. MARGARET B. FEEKE.

How many robes, O mountains,
Do ye wear in a single day?
Purple and blue and amethyst,
Bright golden and mystical grey—
These are a part of the colors
Ye choose for your gorgeous array.

Under your sides is there beating
A heart that is moody as ours—
Glowing and happy in sunlight,
Dreamy and tender in showers?
Sighing through tremulous branches
Or smiling in millions of flowers?

Is it because ye remember
When first by the sun ye were seen
That ye blush in the early morn,
Through the dazzling opaline sheen
That hangs o'er your face in a mist,
Like a veil on the brow of a queen?

And when ye are wrapped in the folds
Of storm-clouds as black as the night
Are ye mourning o'er griefs never told,
Locked deep in your bosom from sight?
Is this why the dew-drops, like tears,
Bath your feet in the morning light?

O mountains! stand forth in your glory
Of golden, or purple, or blue,
And show us your moods and changes
By constantly varying hue;
When everything earthly proves false
What a comfort to know ye are true!

—Christian Union.

THE OLD VIKING'S SHIP.

A Copenhagen letter to the London *Times*, under date of June 16, says: A recent antiquarian discovery of a most remarkable nature has put the scientific world of Scandinavia in commotion, and is attracting the general attention of the Scandinavian nations, fondly attached to their venerable history and ancient folklore, and full of devotion for the relics of their great past. In age this discovery cannot cope with the treasure-trove brought forth by Schliemann from Ilian or Grecian soil, nor even with excavations conducted by German savants at Olympia; it only carries us back to a period distant a thousand years from our time, but still it initiates the modern time in the life and custom of bygone ages, and vivifies the cycle of old Northern poems and sages as fully as the "Iliad" is illustrated by the excavations at Hissarlik or at Mycene, or the Pindaric odes by those of Olympia.

In the southwestern part of Christiana Fjord, in Norway, is situated the bathing establishment of Sandefjord, renowned as a resort for rheumatic and nervous patients. The way from this place to the old town of Tönsberg conducts to a small village called Gösgstad, near which is tumulus or funeral hill, long known in the local traditions under the name of King's-hill (*Kongshaug*). In the flat fields and meadows stretching from the fjord to the foot of the mountains this mole, nearly 150 feet in diameter, rises slowly from the ground, covered with green turf. A mighty King, it was told, had here found his last resting-place, surrounded by his horses and hounds, and with costly treasures near his body, but for centuries superstition and the fear of avenging ghosts had prevented any examination of the supposed grave, until now the spirit of investigation has dared to penetrate into its secrets. The result has been the discovery of a complete vessel of war, a perfect Viking craft, in which the unknown chieftain had been entombed.

The sons of the peasant on whose ground the tumulus is situated began in January and February, this year, an excavation; they dug down a well from the top and soon met with some timber. Happily they suspended work at this point and reported the matter to Christiana, where the "Society for the Preservation of Ancient Monuments" took up the task, and sent down Mr. Nicolayson, an expert and learned antiquary, to conduct the further investigation. Under his able guidance the excavation was carried on in the months of April and May, and brought to a happy conclusion, revealing the whole body of an old Viking vessel, 74 feet long between stem and stern, 16 feet broad amidships, drawing 5 feet, and with 20 ribs. This is by far the largest craft found from the olden times. In 1863 the Danish Professor, Engelhardt, dug out from the turf moor, at Nydam, in Schleswig, a vessel 45 feet in length, and in 1867 another was found at Tune, in Norway, 48 feet long; but neither of these can, in completeness or appointment, be compared with the craft now excavated at Gösgstad. The tumulus is now nearly a mile distant from the sea, but it is evident from the nature of the alluvial soil that in olden times the waves washed its base. The vessel had, consequently, been drawn up immediately from the fjord, and placed upon a layer of fascines or hurdles of hazel branches and

moss; the sides had then been covered with stiff clay, and the whole been filled up with earth and sand to form the funeral hill. But the craft is placed with the stem toward the sea. It was the grand imagination of the period that when the Great Father of the Universe should call him the mighty chieftain might start from the funeral hill, with his fully-appointed vessel, out upon the blue ocean.

In the stem of the ship, first disclosed to the eye, several interesting objects were found. A piece of timber proved to be the stock of the anchor; it was perforated to hold the iron, but of this no more was found than a few remnants. In the bottom the remains of two or three small oaken boats of a very elegant shape were placed over a multitude of oars, some of them for the boats, others, 20 feet long, for the large craft itself. The form of these oars is highly interesting, and very nearly like that still in use in English rowing-matches, ending in a small, finely-cut blade, some of them with ornamental carvings. The bottom-decks, as well preserved as if they were of yesterday, are ornamented with circular lines. Several pieces of wood had the appearance of having belonged to sledges, and some beams and deals are supposed to have formed compartments dividing the banks of the rowers on each side from a passage or corridor in the middle. In a heap of oaken chips and splinters was found an elegantly-shaped hatchet, about two inches long, of the shape peculiar to the younger Iron Age. Some loose beams ended in roughly-carved dragons' heads, painted in the same colors as the bows and sides of the ship—to wit, yellow and black. The colors had evidently not been dissolved in water, as they still exist; but, as olive oil or other kinds of vegetable oil were unknown at the time, it is supposed that the colors had been prepared with some sort of fat, perhaps with blubber.

As the excavation proceeded, the whole length of the vessel was laid bare. All along the sides, nearly from stem to stern, and on the outside, extended a row of circular shields, placed like the scales of a fish; nearly one hundred of these are remaining, partly painted in yellow and black, but in many of them the wood has been consumed and only the central iron plate is preserved. From the famous tapestry of Bayeux it is well known that the ancient Viking vessels had these rows of shields along the free-board, but it was supposed that they were those used by the warriors in the strife, and placed there for convenience. It is now clear that they had only an ornamental purpose, being of very thin wood, not thicker than stiff pasteboard, and unable to ward off any serious hit from a sword. In the middle of the vessel a large oaken block, solidly fastened to the bottom, has a square hole for the mast, and several contrivances show that the mast was constructed for being laid down aft. Some pieces of tow and a few shreds of a woolen stuff, probably the mainsail, were found here. In this part of the vessel was built the funeral chamber, formed by strong planks placed obliquely against each other and covering a room of nearly fifteen feet square. Here, just as expectations were raised to the highest pitch, a bitter disappointment awaited the explorers. Somebody had been there before them. Either in olden times, when the costly weapons of an entombed hero tempted the surviving warriors, or in some more modern period when the greediness for treasure was supreme in men's minds, the funeral hill had been desecrated, its contents pilfered and dispersed, and what has been left is only due to the haste and fear under which the grave-robbers had worked. A few human bones, some shreds of a sort of brocade, several fragments of bridles, saddles, and the like, in bronze, silver and lead, and two metal buttons, one of them with a remarkable representation of a cavalier with lowered lance, are all that has been got together from the heap of earth and peat filling the funeral chamber. On each side of it, however, were discovered the bones of a horse and of two or three hounds. In the fore part of the ship was found a large copper vessel, supposed to be the kitchen caldron of the equipage, hammered out of a single piece of copper, and giving a most favorable proof of that remote period's handicraft. Another iron vessel, with handles, and with the chain for hanging it over the fire, lay close to a number of small wooden drinking cups. The detailed account of all these objects would claim too much space.

It was originally the intention to dig out the whole craft from the hill and transport it to the museum at Christiana. A large proprietor of the neighborhood, Mr. Treschow, offered to pay the expense. But on closer examination, and after consultation with one of the Constructors of the Navy, it was considered unsafe to attempt such a dislocation. It is now the intention to leave the craft where it was found, and to protect it against the influence of the weather by building a roof over the hill, only carrying to the museum at Christiana the smaller objects. The Government has at once consented to defray the expenses necessary for the purpose.

As to the time when the tumulus was thrown up, there is no doubt among the antiquarians that it dates from the period termed the "Younger Iron Age," distant from our day nearly a thousand years, or a little more. We shall have to carry our thoughts back to about the year 800, when Charlemagne was crowned Emperor of Rome, but when Norway was still divided between the wild chieftains and sea-kings vanquished toward the close of the ninth century by the great Harold, the Fair-haired, the founder of the Norwegian State and nation.

MINERAL WEALTH OF JAPAN.

The Japanese have now a completely organized Geological Survey, with a full staff of native surveyors, under an American chief, Mr. B. S. Lyman. The first "Report of Progress" of this survey, for 1878 and 1879, has just been published, and contains some accurate and valuable information on the mineral wealth of the country. Mr. Lyman reckons that the coal-fields of Western Japan contain about six hundred and twenty million tons, and if one-third be deducted for the working, there will remain four hundred million tons, representing a value at the coast of one thousand million dollars. Inconsiderable as this is, in comparison with the large and rich coal-fields of other lands, it is quite equal in value to all the metal products together, except iron. The copper of all the workable mines scarcely reaches the value of seven hundred and fifty million dollars. The eight or ten gold and silver mines, which were formerly worked and may be so again, may, including the lead, antimony, and tin mines, the workability of which is doubtful, be valued at not more than two hundred and fifty million dollars. On the other hand, the value of the iron amounts to at least two hundred and fifty thousand million dollars. The relative importance of the mineral products may be represented by the following numbers: iron, 1,000; coal, 4; copper, 3; all other metals (chiefly gold and silver), 1.

ASIATIC TRAFFIC IN OPIUM.

Prof. Christlieb, in his report on the British opium trade in China, gave the following statistics: Since the conclusion of the Treaty of Tientsin in 1860, the quantity of opium annually imported into China from the East Indies, has increased to 80,000 chests. In 1875 as many as 85,454 chests, worth £10,000,000, were brought into the Chinese market, 8,943 of which were sent to Malacca; while the consumption of the drug for medicinal purposes in Great Britain in the same year, reached only 165 chests. The progressive growth of the trade during the last eighty years, is thus shown: In the year 1800, about 5,000 chests; in 1825, 12,000; in 1850, 50,000; and in 1875, 90,000. Among the most striking effects caused by the extension of poppy plantations in India, are the diminution of the quantity of land available for other crops, and the consequent curtailment of food products. In Benares and Behar immense tracts of the finest and most fertile land in Northern and Central India have been gradually covered with poppy plantations. Quite recently 100,000 acres of the rich plains in Central India, and 55,000 acres in the Valley of the Ganges, which formerly used to produce corn, sugar, and indigo, have, to the impoverishment of the soil, been devoted to opium culture. The acreage devoted to that purpose to day is estimated at 1,033,000 acres.

Selections.

He who murmurs at his lot is like one barring his feet to tread upon thorns.

Strive to impress on your children that the only disgrace attaching to honest work is the disgrace of doing it badly.

There were but three disciples allowed to see the transfiguration, and those three entered the gloom of Gethsemane.—*Soren*.

The devil tempts men through their ambition, their cupidity, or their appetite, until he comes to the profane swearer, whom he catches without any reward.

There is in Christianity light enough for those who sincerely wish to see it, and darkness enough to confound those of an opposite disposition.—*Pascal*.

Every good and holy desire, says Hooker, though it may lack the form, bath in itself the substance and force of a prayer with God, for He regards as prayer the moanings and sighings of the heart.

The pass of Glencoe, in Scotland, is reached by a long, steep and winding path; but at its top is a stone with the inscription, "Rest, and be thankful." Such is the pilgrim's path; but

at its end is heaven, on whose gates may be read a similar inscription.

Years cannot make their strength decay,
Who lean upon the Lord;
Nor age fling shadows o'er the way
That's lighted by His Word;
Their path doth bright and brighter shine,
Till perfect in the skies;
And life's soft eve is no decline,
For heavenward still they rise.

Science and Art.

One of the most delicate instruments known to science is Edison's tachometer, or heat-measure. The rapid passage of the hand before it at a distance of thirty-four feet causes a deflection of the needle of two hundred degrees.

TEMPERATURE OF THE OCEAN.—The variations in the warmth of the sea water occur within a range of one-third less than that of the air, and the mean temperature of the sea is found to be warmer than that of the atmosphere in eleven months out of the twelve. The summer warmth penetrates the sea very gradually, and is more gradually given off in January is the coldest month, but the sea water is coldest in March; July is the hottest month, but the sea water attains its maximum warmth toward the end of August. From that time the sea becomes warmer than the air, and cools so much more slowly than the weather, that in November the average warmth of the water is six degrees, and in December seven degrees, higher than that of the atmosphere. The balance is reached at the end of March, and then for the next five months the air is warmer than the water. These figures, which result from careful observations made at Peterhead, Scotland, justify the custom of extending sea-bathing late into the autumn. Sea-bathing should, in fact, begin late, and may safely end late. It is more dangerous in the warm days of early summer than in the chilly days even of the late autumn. The sea is as warm at the end of October as it is in the second week of June; and the period between these two dates is the healthy bathing season for those who are strong enough to begin early and end late.

LUMINOUS PAINTING.—The Japanese, 900 years ago, seem to have been practically acquainted with the art of luminous painting, and thus to have anticipated Mr. Balmain. In looking through the article "ye" (pictures) in the Sinico-Japanese Encyclopædia, *Wakan san sai zu-ye* (Illustrated Description of the Three Powers, i. e. Heaven, Earth and Man), I recently came upon a passage, says a writer in *Nature*, of which the following slightly condensed rendering may perhaps be of some use to your readers:—"In the *Rui-ye* (Lei-yuen, Garden of Sundries—a sort of Chinese *Collectanea*) we read of some one Su Ngoh, who had a picture of an ox. Every day the ox left the picture-frame to graze, and returned to sleep within it at night. This picture came into the possession of the Emperor T'ai Tsung, of the Sung dynasty (A. D. 976-998), who showed it to his courtiers, and asked them for an explanation, which none of them, however, could give. At last a certain Buddhist priest said that the Japanese found some nacreous substance within the flesh of a kind of oyster they picked up when the rocks were bared at low tide, and that they ground this with color-material, and then painted pictures with it which were luminous by night." No doubt, adds the author of the Encyclopædia, "when it is said that the ox left the picture-frame during the day to go grazing, it is meant simply that during the day the figure of the ox was not visible."

Personal.

Mr. Gladstone's health still causes his physicians much anxiety, and they urge him to take a trip by sea to Madeira.

Rev. Dr. William Adams, who has long occupied a prominent place among Presbyterian divines, died at Orange, N. J., on the 31st ult. He had been appointed to preach the opening sermon at the coming Pan-Presbyterian Council.

Bishop Littlejohn, of Long Island, has been invited by the Syndicate of Cambridge University, England, to deliver a series of sermons in the university pulpit—an honor never before extended to an American. The bishop will sail late in October, and deliver the sermons during November.

Professor Nordenkjold and Dr. Schliemann have just been entertained at the City Hall, in Berlin, nearly all the leading citizens being present. The explorer received more attention than did the archaeologist, and was found to be very modest. The Professor considers his achievements as only natural and scarcely surprising, and was almost bewildered at Berlin's enthusiasm over him. He is intent upon his new Arctic enterprise.

Gen. Manual Castro, native of California who commanded the California forces opposed to Commodore Stockton and General (then captain) Fremont, in the Mexican war in 1846-7, arrived in New York city on the 26th ult., it being his first visit to the East. He is en route to Mexico to lead his services to the Government to aid in quieting the agitation in Sonora. It is understood the General desires to plant a colony of Americans and native Californians in Sonora, to settle under the laws of the Mexican Republic.

Items of Interest.

An English Bible in A. D. 1274 cost £23 6s. 8d., and in A. D. 1832, 1s. 4d.

The Peabody fund in London now reaches \$3,500,000, having increased \$1,000,000 since it was established.

Last year's imports of gold into the United States exceeded those of any previous year, and reached the sum of \$77,153,331, and more silver was exported than was imported.

In an examination of the children of the public schools in New York city, it was found that more than 33½ per cent. of them are near-sighted, owing to the bad lighting and ventilation of the school-houses. The children lean over their books, and so contract the infirmity.

"The apples of Sodom," an expression so often found in theological literature, probably originated in the time of Venerable Bede, A. D. 735, who gives a description of such apples. Such fruit is described in *Josephus*, but without any particular name.

The number of letters, newspapers, and other mailable articles passing through the post office in this country last year was 2,217,068,124. In the amount of mail matter, the four leading States are New York, Pennsylvania, Ohio, and Illinois; and New York furnishes more than any two of the States.

A merchant, sitting in his office in South street, New York City, recently received an answer to his dispatch sent to Shanghai six hours previously. Thirty thousand miles in six hours is good time, even for the telegraph. The charge to Shanghai is \$2.80 per word; to Yokohama, \$3.05; but a code, or cipher, is so well systematized by certain mercantile houses that a single word serves to indicate a whole sentence of perhaps a dozen when translated.

Those ignorant of the origin of the term "previous question," used in parliamentary proceedings, will be instructed by reading this explanation from the *Journal of Commerce*: "In Parliament, before the vote was taken on the main question, the presiding officer asked, 'Shall the main question be now put?' This, in Parliamentary practice, cut off all debate, and if it was sustained nothing further could be said until the vote on the main question was taken. Hence this inquiry 'shall the main question be now put?' being made previous to the vote, came to be called the 'previous question.' To move the previous question is therefore to move that the main question shall now be put, and the effect of it, if the motion is carried, is to cut off all debate and all pending amendments, and bring the body to a vote on the main question."

The express business now extends all over the States; it is carried on by numerous organizations, which meet the requirements of the several localities in which they do business, and occupies every railroad line in the country available for the purpose. They have an invested capital of over \$30,000,000, and the Adams and Southern Express Companies have in daily use and occupation 21,216 miles of railroad, employ 4297 persons, make 911 daily trips over 64,560 miles, aggregating 19,884,420 miles of travel annually. And for the transportation of their freights they pay the railroad companies over \$2,000,000 per year. It is further alleged, as showing the extent and magnitude of the express business, that these companies carried for the Government \$1,200,000.00 in 1878, and \$661,000.000 in 1879, and for private parties, in the last named year, the enormous sum of \$1,050,000,000; and that the Adams Express Company alone receives and disburses, in New York city, 14,000 packages daily, employing therefore, in connection with their general business, 918 horses, with the necessary number of wagons.

Farm and Garden.

In selecting tomatoes for seed do not be over anxious to obtain those which ripen first, but select good, large, smooth ones—in fact, the best specimens you can find upon the vines.

RATS.—The *Massachusetts Plowman* says: "Copperas is the dread of rats. In every crevice where a rat resides, scatter the grains of copperas, and the result is a stampede of rats and mice. Every spring a coat of yellow wash applied to the cellars is a purifier as well as a rat exterminator."

The last milk drawn from the cow at each milking, is much the richest part of the mess. The reason is the same that the top of a pan of milk which has stood awhile, is the richest part of it. The cream being the lightest part of the milk, rises or remains at the top of the udder, while the heavier, watery portions settle at the bottom, similarly, though not as perfectly, as when set in a pan. This richer portion of the milk, being of greater consistency, settles to the bottom of the udder but slowly as the milk is drawn off.

CABBAGE WORM.—An Indiana farmer says: "Last year was a very bad one to get cabbages to head, the cabbage worm was so bad. Below I give a remedy that is sure death to them: For every hundred heads of cabbage take a quarter of a pound of black pepper and put it in a box large enough to sift out well. Go into the patch before the dew is off and pepper them well. Two or three times will be sufficient. The worms go through the leaves and die." I have used salt for the cabbage worm, at the rate of a large teacupful of salt to a pail of water, for the last two years with perfect success; two applications have been all that was needed; it killed the worms, or at least they died, without hurting the cabbage at all.

WHY SEEDS FAIL.—*Hovey's Catalogue* says: If small seeds are planted too deep, they either rot in the damp, cold earth, for the want of the warmth necessary to their germination, or, after germination, perish before the shoots can reach the sun and air; so that which was designed for their support and nourishment proves their grave. If the soil is a stiff clay, it is often too cold at the time the seeds are planted to effect their germination; for it must be understood that warmth and moisture are necessary to the germination of seeds. Neither of these will do alone. Seeds may be kept in a warm, dry room, in dry sand or earth, and they will not grow. They may be placed in damp earth, and kept in a low temperature, and they will most likely rot, though some seeds will remain dormant a long while under these circumstances. But place them in moist earth in a warm room, and they will commence growing at once. Another difficulty with heavy soil is that it becomes hard on the surface, and this prevents the young plants from "coming up"; or if, during showery weather, they happen to get above the surface, they become locked in and make but little advancement unless the cultivator is careful to keep the crust well broken; and in doing this the young plants are often destroyed. If stiff, the soil where small seeds are sown should be made mellow, particularly on the surface, by the addition of sand and light mould. If seeds are sown in rough, lumpy ground a portion will be buried under the clods, and will never grow; and if that start, not finding a fit soil for their top will perish. A few may escape these ties and flourish.

The Messenger.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.
 Rev. S. R. FISHER, D. D.,
 Rev. C. U. HEILMAN,
 Rev. A. R. KREMER,
 Synodal Editors.

To CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see First page.

WEDNESDAY, SEPTEMBER 8, 1880.

UNREASONABLE DEMANDS.

We wish to supplement what we said last week with a few words in regard to the unreasonable demands made upon Church papers, and we do it all the more freely, because we are now encouraged to think that the MESSENGER is on a fair way to a more prosperous financial life.

There is no mistake more common than that it is an easy thing to keep up a newspaper. What may be called the "mortality" of such enterprises is very great. We have seen it stated, that in New York City alone, where alert men with large capital abound, one hundred and fifty papers have died in a single year. A large percentage of such undertakings do not survive their infancy, and statistics show that, while there is an occasional success, as a rule, vast amounts of money are sunk in the vain effort to keep things afloat.

The history of newspapers in almost every Church confirms the fact, that they have been established, if at all, in the midst of adverse and dangerous circumstances. It was a long time before men were convinced that the press, so potent in other departments of life, could be utilized in the service of Christ, and even then vague expectations were entertained in regard to their proper support.

Church papers are, in the nature of the case, limited in their field of operation. They have not the scope of *secular papers*, which can publish almost anything, and have, by reason of this and their more general circulation, a better show for success as far as money is concerned.

Besides, people in the Church, and we are sorry to say, ministers among them, instead of trying to help their own periodicals, do much to drain the life out of them.

It is conceded that Colleges and Theological Seminaries can hardly be expected to sustain themselves by their own earnings. There is usually some endowment demanded to put them on a solid foundation. And denominations have rallied around them with a realization of the fact, that everything depended upon their contributions.

But such a thing as the endowment of a newspaper is seldom, or ever heard of. On the other hand, Church periodicals are expected to perform their mission, and be money-making institutions besides. The man, who does not expect his un endowed school of learning to educate pupils without cost, will yet expect his Church paper to publish everything anybody wishes to publish, free of charge, and make up the deficiency in some other way. Notices of Colleges, Seminaries, Synods, Classes, congregational movements, ovations to pastors, obituaries,—and all things are to be given without any equivalent. The paper belongs to the Church, and everything is "news."

There is a right side to this as well as a wrong one. The paper has for its object the dissemination of religious intelligence, and all that concerns the Church at large should be given in proper form. But often unjust demands are made under this plea. Many, who think they are supporting the paper, when they are only owing the printer, claim place for matter of purely personal or local interest which, if inserted in any secular journal, would cost them five times the amount of a regular subscription price; and if this is denied them in justice to the public, they think they have a cause of war. Our obser-

vation has taught us, that such unreasonable demands come from those who are not even regular subscribers, and whose whole influence is spent against periodicals whose columns they feel free to subsidize at any moment.

There would be some relief for all this, if a promptly-paid subscription list, such as would give a little margin under economical arrangements, were kept up, by those who have it in their power to do so. As it is, most Church papers struggle through winds and waves, rendered adverse by the thoughtlessness of professed friends, who do not appreciate the fact, that they may be vampires sucking the blood that should keep up their own life. When fault is found, the case may oftenest be illustrated by the little boys who had the pussy in partnership. Editors and Publication Boards, may seem to hold one-half, although it is only in trust, but the members of the Church hold the other, yet editors and publishers may say like one little fellow, "You trod on my half of the cat and then your half hollered."

WHERE IS THE LIMIT?

The floating notices of what may be called the religion of popular summer resorts, etc., are not simply amusing. They present a subject for profound study. There is such a thing as being carried away by world currents, and such a thing as yielding to them only so far as to control them. It was said some years ago, that the watering-place element prevailed over the camp-meeting element at Ocean Grove. That idea

may have its force, but, after all, the assemblage of Christians where regular Christian worship is made a feature may be far better than the frivolity of fashion and extravagance at Saratoga, where horse racing and gambling-pools relieve the ennui of valetudinarians.

There is no little disposition to laugh at those who are too conscientious to regard their vacations as religious furlough, and there may be some affectation in that matter requiring exposure. The New York *Evening Post* says the sacred *concerts given every Sunday evening at Long Branch and Coney Island*, consist of twenty per cent. of oratorios played in waltz and polka time, twenty per cent. of prayers from operas, twenty per cent. of sentiment, and forty per cent. of *Pinafore* and *Shoo Fly*. But then it claims that those given in the commercial metropolis of the nation are not dissimilar, and the argument holds, if at all, against one place as well as the other.

A Sunday school, we are told, has been inaugurated at Augusta, Ga., for the benefit of the factory children in that city, and is known as the "Pinafore Sunday-school." Its plan of working is to take the children in the little steamer *Pinafore* up the canal every Sunday afternoon, and on the excursion the little ones are entertained with religious teachings and the singing of hymns.

That may seem strange, and, to many, very questionable in its propriety; but nothing is thought of the Boston pastor who adjourned his congregation from the regular house of worship on some hot summer morning, to a shady place along the beach.

All such movements are, in part, a reaction from the "old times" when religion was regarded as abstract and severe, and when the ten-year-old boy was allowed two dry biscuits and a Vandever apple between two sermons of an hour and a half each. Puritanism has led the way in object lessons, and illustrations and anecdotes in the matter of attracting youth to piety, and Fiji islanders are now furnished with pianos and lectures to help them up to the Christian plane by easy transitions. At home here, elephants are big animals made on purpose to afford parents an excuse for taking their children to circuses, and pic-nics are essential to the success of a Sunday school.

The truth lies somewhere in the middle-ground. Christianity takes up all the pleasures of life and sanctifies them, but it will be a sad day when worldly pleasure comes to be regarded as the

sugar without which no one can be expected to relish the truth taught in the good old Catechisms.

"NEARER MY GOD TO THEE."

This very popular hymn, by the late Mrs. S. F. Adams, has been very severely criticised by different persons, on account of the utter absence of any recognition of Christ, though the Scripture on which it is based, would seem to suggest some direct allusion to the Divine Redeemer. We are impressed with the justice of the criticism, every time we hear the hymn sung, and must ever regret, that its author failed to make the desired recognition, though it could hardly be expected that she should have done otherwise than she did, in view of her Unitarian sentiments.

A writer in the "Methodist," with whose production we recently met, though written in October last, seeks to give another turn to the whole matter. Whilst admitting, that the hymn, as it appears in all the hymn-books of the religious denominations which have adopted it, is open to the criticisms to which we have referred, he very severely censures these different denominations, for omitting a verse at the end of the hymn, which Christianizes it, and which he gravely contends was written by Mrs. Adams herself, and formed a part of the hymn, as it came from her pen.

The authority, upon which the writer, to whom we refer, bases his allegation, is the simple fact, that Lee and Shepherd, of Boston, Mass., who have published an illustrated edition of the hymn, with the alleged omitted verse attached, and to whom he wrote for information, state, that they copied the hymn, just as they have given it, from the "Christian Lyrics," by Frederick Warne and Co., London, England, where it is found, along with a large number of other choice hymns, and accordingly they have no doubt as to the omitted verse belonging to the hymn as originally written. We are surprised at the allegation here made, and at its blind reception by the "Methodist's" correspondent as correct, especially as he himself thinks the added verse is *open to an amendment*, which also he suggests.

The alleged omitted verse reads as follows:

"Christ alone beareth me
 Where Thou dost shine;
 Joint-heir he maketh me
 Of the Divine.
 In Christ my soul shall be
 Nearer my God, to Thee,
 Nearer to Thee."

The amendment suggested is the substitution of the word "sublime," for "Divine," in the fourth line! which certainly is anything but an improvement, faulty as the verse is on the score of poetical merit.

In our humble judgment, the claim here set up is simply preposterous, and, the severe censure passed upon the parties, who are gravely charged with omitting the verse, is wholly without foundation. Any one, who has any aesthetic taste, will, at once, upon reading the verse, be forcibly struck with the great falling off in poetical merit, as compared with that which marks the hymn itself. Mrs. Adams could not have written such blundering poetry, even if she received the sentiment it expresses.

(1.) What are the existing creeds and confessions of the churches composing this Alliance, and what have been their previous creeds and confessions, with any modifications thereupon, and the dates and occasions of the same, from the Reformation to the present day. (2.) What are the existing formulas of subscription, if any, and what have been the previous formulas of subscription used in those churches in connection with their creeds and confessions. (3.) How far has individual adherence to these creeds, by subscription or otherwise, been required from the ministers, elders, or other office-bearers respectively, and also from the private members of the same. And the Council authorize the committee to correspond with the members of the several Churches throughout the world who may be able to give information.

Besides the above, we quote the following as indicative of the topics that will be treated:—"In theology, there are to be papers on Inspiration, Authenticity, and Interpretation of Scriptures; the Vicarious Sacrifice of Christ; Future Retribution; Modern Theological Thought; Theology of the Reformed Church; Religious Science and Philosophy; Modern Fidelity. In Ecclesiology: Christian Life and Worship; Principles of Presbyterianism; Ruling Elders; Creeds and Confessions; Bible Revision; Presbyterianism and Education; Presbyterianism and Liberty; Presbyterian Catholicity; Admission to Sealing Ordinances; Church Discipline; Systematic Beneficence; Support of Ministers; Pastoral and Parochial Visitation; Training Candidates for Ministry. Among practical subjects are: Religion in Secular Affairs; Family Religion and Training of Young; Application of Gospel to Employers and Employed; Christianity the Friend of the Working Classes; Sabbath Schools, their Use and Abuse; Sabbath Observance; Temperance; Popular Amusements; Revivals of Religion; Personal Religion, Foreign missions, church extension, evangelists and evangelistic work will receive special attention, and reports on the state of religion in the various countries represented will be given."

Rev. Wm. M. Paxton, D. D., of New York, has been appointed to preach the opening sermon in the place of Rev. Dr. Adams, whose death is announced in another place. This discourse will be delivered in the Academy of Music, on the 23d inst. It is announced that a civic reception will be given to the delegates at Horticultural Hall, on the evening of the 22d inst.

After the above was put in type an official notice of the meeting was sent to us. We publish it elsewhere.

THE MESSENGER IN WESTMORELAND COUNTY.

Our agent, Mr. Binkley, has sent eight additional new subscribers from the charge of the Rev. C. R. Dieffenbacher, who serves the First Church in Greensburg, along with another congregation in the country. This increases the number of new subscribers from his charge to fifty.

He has also since finished his labors in the charge of Rev. C. W. Good, and has secured twenty-one additional subscribers.

F.

Notes and Quotations.

Dean Stanley says that a wider difference upon the subject of the infallibility of the Pope exists in the Roman Catholic Church than on any doctrine which is held by Protestants.

"If any church puts the work of missions in a corner, the Lord will put that church in a corner," were among the last public words of the venerable and veteran Dr. Calhoun, and an exchange says: "They embody the lessons of Divine Providence exhibited in the history of His Church."

It appears from recent accounts that more money is spent to promote the election of men in England than in this country. It is said that the late contests for seats in Parliament, cost \$10,000 each to the one thousand aspirants. This aggregates the large sum of \$10,000,000, and it is hard to imagine that so much money could be spent legitimately.

A late Methodist Conference lately adopted the following resolution, which the New York *Observer* commands to the serious consideration of churches and Christians of other denominations: "Festivals do not develop the grace of liberality, but are detrimental to the spiritual interests of the Church, and we will urge upon our members the duty of giving directly to the Church of Christ."

Complaints against long sermons are not of modern date, and the way eminent preachers were treated in times past would be considered outrageous in these days. One of the most learned of the Divines of the Church of England was Dr. Barrow, author of a work upon the supremacy of the Pope. Like St. Paul, he was sometimes "long preaching," his sermons varying from one to three hours. On one occasion, being asked if it did not weary him, he said, "Yes, he was sometimes tired standing so long." At Westminster Abbey it was customary for the sexton to exhibit the wax effigies of the kings for a small fee after service, and when Dr. Barrow was preaching, seeing the prospect of his gains vanishing, the organ was struck up, and the preacher was played into silence.

Among the Exchanges.

The *Progressive Christian*, speaking of Dr. Tanner's fast, thus discourses upon spiritual fasts:

Dr. Tanner has successfully passed through his long fast of forty days, and is rapidly recovering his lost flesh and strength. He endured much suffering, and even risked his life all, as he claims, for the benefit of science. Just what advantage his experience will be to the world, or to what extent science will be indebted to him we are not qualified to decide. But we have wondered whether some philanthropist will now also volunteer to make the same experiment in a spiritual way. Let some sound orthodox brother of the most undoubted piety, one who has grown somewhat corpulent, "as it were," upon his religious nourishment, step forward, like the brave Tanner, in the interests of religion, and see how long a Christian can live without spiritual food. Such an adventure, with a careful notation of the daily mental and spiritual condition of the patient, would no doubt be of immense advantage to the Church and the religious world. It would not then be necessary for Church councils to catechise members as to their religious habits, as a careful diagnosis of their condition would reveal just how long the accused had not read the Bible, been to public service, or had otherwise abstained from essential duty.

Of course it would be necessary to set an alert and careful watch over him, to see that no religious nourishment would be secretly furnished him, or all the benefits of the undertaking would be lost. Perhaps it would be well, too, for him to go to New York city to perform the task. No doubt, however, but he could find suitable accommodations in Chicago or Boston. A half dozen respectable saloon keepers, with one or two stage managers of a variety theatre, would make a competent guard. If this force were not considered entirely trustworthy, a pair of Chicago policemen ought to dispel all fears of deception from the minds of the most scrupulous.

It should be in the contract that no religious thought of any kind should be communicated to him through any source whatever, by books, tracts, or newspapers, not even Beecher's *Christian Union* or the Dayton *Vindicator* would be admitted. If it were found, however, that the patient would die without some religious exercise, he might be taken to church while the collection service is being held.

Whoever undertakes this task must not expect to accomplish it in forty days. That would be but an ordinary fast. We frequently find Bibles, the dust on which witnesses that they have not been touched for twice forty days; eyes that have not looked upon the inside of a sanctuary for a year; lips that have not been parted in prayer for months; and hands that have not contributed to God's treasury for years; and yet—are they spiritually alive? Perhaps the proposed fast would enable us to tell whether such are or are not yet alive.

Communications.

DEPARTMENT OF MISSIONS.

BY THE SUPERINTENDENT.

For some time past the Superintendent has been busily engaged in getting out the *Missionary Herald*, and has, therefore, been unable to supply the MESSENGER with missionary news. We feel persuaded that the one will not interfere with the other; at least, it seems to us that it ought not. As our missionary operations are enlarging, and the demand for information increasing, there ought to be no difficulty in supplying both the weekly and monthly paper with fresh and interesting intelligence from the field of missions. It is the earnest wish of the Board to make use of every means in its power to awaken the interest of our churches in the cause of missions; and it would be extremely unwise not to avail itself of a weekly paper, when open to it, in trying to bring about this result. In the present communication we lay before the readers of the MESSENGER a few of the last quarterly reports from our missionaries, in their own language, slightly abbreviated. As specimens, they will serve to show how the cause of Christ is advancing, not only in their particular missions, but also in our missions generally.

Mission at Cumberland, Md.
 The Sabbath of the Lord was kept holy and divine service regularly held in the morning

and evening every Sunday except on the 6th of June, when I had to attend the annual meeting of the Somerset Classis. But on that day the Sunday School held devotional meetings in the forenoon and afternoon. The Sunday School is in a prosperous condition, and promises well for the future. The festival of the Ascension of our Lord Jesus Christ was celebrated with divine services in the morning and evening. The examination of the catechumens was held on the Sunday, *Exaudi*, and proved to be of great interest and satisfaction to all. The festival of Pentecost was observed with interesting services on Sunday and Monday, by the confirmation of ten catechumens and the celebration of the holy sacrament of the Lord's Supper. In addition to the confirmations, five other persons were received into the church by the renewal of their profession of faith before the consistory. At the same time three little children received the holy sacrament of baptism. But, as a loss to our mission, I must report that two young families moved to Cleveland, O., and one to Pittsburgh. Several emigrants of the Reformed Church in Hesse and Lippe Detwold arrived in our midst. They asked first of all for the Reformed church, and handed me the written recommendation of their pastor in Germany to the pastors of the Reformed Church in North America. They were received on such certificates as members of our church; and subsequently, I procured for them employment through the Superintendent of the Rail Road Steam Mills, who promised to take all Germans into his works whom I would recommend.

F. R. SCHWEDES.

Emporia, Kansas.
Since my last report our mission has gone forward with no perceptible change. We have lost two of our families by removal, who became sick of Kansas, and have left for other parts. This is one of the peculiarities of this, and, as I suppose, of most other of our western States. Thousands are drawn hither with the expectation of making a fortune at once, and, when they come to face facts as they really are, they become home-sick and leave.

This seriously affects our work for the Church, but it is so with all other denominations. I am, however, not home-sick, far from it. We believe we have a work here to perform, but we now see that it will move forward more slowly than we had been led to believe. It will require time, labor, patience, money, and, above all, God's blessing on our feeble efforts. —I find my appropriation totally inadequate for my wants in this state of things.

Myself and family have been undergoing a process of acclimation, which, while it has not entirely prevented us from working, has seriously interfered with it, keeping me house up when I should have been at work.

The corner-stone of our new church was laid on the 20th of June. I preached on Sunday morning from the question, "What is the Reformed Church?" and spoke of her History, Doctrine, Government, and so on. A good number of strangers were present. In the evening the Congregational, Episcopalian and Baptist ministers were present and took part in the services.—Our new building will be ready for its roof by the 1st of August, or perhaps sooner. We found that we had to build more expensively than we had at first calculated. Our building will be 30 by 61 feet, leaving us an audience room of 23 feet by 52 in the clear; with a capacity of seating 300, or more in an emergency. The cost of the church, exclusive of plastering, seats, pulpit and altar, will be \$2200. The work is being done as much as possible among ourselves. —We expect little in the way of adding members until we can enter our church. One family will unite with us in a few weeks. Our first communion was held on Whitsunday, when twenty-one persons communed.

I have been making some explorations, although not as much as I could have done, had circumstances been more favorable. I have been preparing the way at Valley Falls for our young brother at Holton, who will now be able to go forward with the work at that place. I spent some time, also, at Atchison, one of the principal cities of Kansas. Here, however, we are too late. We had considerable material here, but it has gone into other churches. Our members helped to build the churches in which they now worship, and are not willing now to leave them. I have also visited a settlement of Pennsylvanians, some twenty miles north of Emporia, and found about twenty members there. I expect to go there again in July. I expect, also, to visit other points as fast as I can.

JOSEPH G. SHOEMAKER.

Mision at Lock Haven.

In making my usual quarterly report, I am able to state that five members were added to the church by confirmation in connection with the spring communion, three at Lock Haven, and two at St. John's. This has made the number of additions during the year amount to twelve. But it is necessary to state that the names of a number of others had to be stricken from the roll on account of their indifference to the church. We have to deal with a peculiar class of people in this section of country, whom it is difficult to influence. Nevertheless, we are making some progress, and now, as the times are improving, we hope to move faster than we did in the past. There is no prospect of making any large accessions in the near future, unless we should be able to secure some of the members of a German church that is about to disband. I shall try to reach some of them, but whether I shall be successful, remains to be seen. Hoping to be instrumental in accomplishing some good for our Church, and for the Kingdom of God on earth, I remain yours in Christ,

ISAAC S. STAHR.

St. John's Mission at Reading.

With the revival of business our prospects as a church began to brighten very materially; but with the failure of the Philadelphia and Reading R. R. Co., they again became dark and gloomy. Financially considered, they are perhaps darker at the present time than at any previous period of our existence.

At our communion on Whitsunday we received seventeen members by certificate from various churches, consisting mostly of persons who had moved into town. Some of them, I fear, may move back again into the country. We paid something on our floating debt last spring, and nearly all the interest due at that time. But now, in less than three months, the semi-annual interest will become due, and to meet this amount there is no money in the treasury. The Lord alone knows where it is to come from; but He has helped us hitherto, and He is our only help now. I am sorry that I have to sing continually this old song into your weary ears, but it seems there is nothing else to sing.

Our Sunday School continues to flourish,

which is certainly one comfort. Our audiences diminish very much during the warm season, as in all other churches. Most of our men are out of employment, and, as the, can contribute but little, they absent themselves from church, which is a matter of regret.

I pray God there may be a favorable turn to our affairs before I write another quarterly statement.

JOHN W. STEINMETZ,

Mission at Wilkesbarre.

Nothing unusual has occurred in the Wilkesbarre Mission since my last quarterly report. Two members—one a prosperous M. D.—have been received since April. The Sunday School has been growing encouragingly, numbering at present 215 scholars.

The Classis, unable to make any other arrangement, has attached the new interest at Nanticoke to this point for the time being. It adds much labor, but, as yet, next to no financial strength. To the services in turn every Sunday in two different languages, that point adds a third service every four weeks, which, with its distance, increases the labor of the missionary.

It is our desire that the appropriation to the Wilkesbarre Mission be reduced from this date for the incoming year from four to three hundred dollars. That will leave my combined salary from the congregation and the Board for the coming year the same as it has been during the year now closing.

During the coming autumn or winter a strong effort will be made to cover the balance of our church debt by subscription, which will strain our people heavily from a financial point of view. A committee of Classis has been appointed to aid me in this work. If we succeed, the Board will be no more asked for support, after those subscriptions are paid. From the nature of the community, they will have to be subscriptions payable in monthly and quarterly instalments, extending over from twelve to eighteen months.

F. K. LEVAN.

A Request.

We hereby renew the request made in the August number of the *Reformed Missionary Herald*, that all persons having copies of that number in their hands, not wishing to become subscribers, or not able to obtain subscribers for them, to return them to the Superintendent of Missions, at Lancaster. The edition is nearly exhausted, and it seems now that all such copies, and more, will be needed by other persons, who wish to take the paper. A few persons have complied with this request, for which they will please accept of our thanks.

THEODORE APPEL.

VACATION REFLECTIONS.

It is one of the pastor's most pleasant reminiscences to think back on his former fields of labor. To watch the growing seed sown in former days, and to lend a helping hand to those who are cultivating those fields. Such reflections were encouraging, and dear to us, as we spent a week in Bloomsburg, Pa., after fifteen years of absence, and which we shall never forget. Old associations and labors were revived and freshened on the page of memory. The ties between pastor and people time can never destroy. The communion of saints amidst the parting and separations of earth, is like the kindred meeting of long absent friends, the more strengthened and more deeply felt. Though sundered far from each other in the flesh, in a deeper life they are one, as natural kindred are one in their separation. They feel this in their worship, which includes a communion, not only of saints on earth, but in heaven. All unite in the prayers and hymns, "Our Father, who art in heaven." In the doxologies we reverently challenge the heavenly host to join us in adoring the Holy Trinity.

'Praise God from whom all blessings flow, Praise Him all creatures here below, Praise Him above, ye heavenly host, Praise Father, Son, and Holy Ghost.'

So, too, both worlds join in the Te Deum ... all the earth ... all angels, apostles, prophets, martyrs—the holy Church throughout all the world doth praise Thee." We have in the Holy Communion, this bond in its most life-like form expressed, in which we all unite in partaking of one bread, and tenderly pray for the whole family of God. Though this communion and fellowship be imperfect on earth, yet in the meetings and worship of earth, we have the foretastes of its perfect form, in the life to come.

But in the enjoyment of this fellowship, while we could more fully appreciate the apostle's wish on the mount of transfiguration, for permanent tabernacles to reside here, yet time with its duties calls us to other scenes and work. Rev. O. H. Strunk has just entered on his labors in the Bloom and Heller congregations, with bright prospects of success. The people are unanimous in their attachment and love for him; and may the great Head of the Church abundantly bless and prosper this newly-formed pastoral relation.

Having spent one Sunday with brother Strunk, we left for the charge of Rev. A. Houtz, pastor of the Orangeville charge, part of our former charge, whose hospitality and kindness we shall never forget, and whoseeward can only be realized in the great day of final rewards. It was our privilege to meet the different congregations of his charge in their harvest-home reunion festival, which was a joyous day to the people of this charge.

The services were held in the beautiful grove of brother Zahner. These services consisted of singing by the different choirs of the churches of the charge, which was cheering in nature's grove. A harvest-home sermon was preached by the writer, after which the kind people unloaded their baskets, and all partook of refreshments for the sustenance of the outward man. And after all had eaten, the fragments that remained were more than twelve baskets full. In the afternoon, the people assembled again to refresh the spiritual man; for brother Houtz has taught these people that the spiritual man needs food as well as the physical man. Rev. Wm. C. Shafer, pastor of the Danville charge, delivered an edifying address, and was followed by Rev. Geo. B. Dechant, of Catawissa. These addresses were full of appropriate thought for the occasion. The closing address was delivered by Rev. N. Spear, of the Presbyterian Church, and was especially addressed to the children, after which all returned to their respective homes, delighted with the success of the occasion. A week passed pleasantly among this people in social and Christian fellowship. Sabbath came, and we preached in Zion's congregation, St. James, and Orangeville, to large audiences. Having preached some ten times, in the bounds of what was once our

parish, we began to inquire for our vacation rest, which we found some of, on the following Sunday, the last of our vacation Sundays, in the sadly-burnt town of Milton. All the churches were burnt, save one, the Episcopal, in the town. The large population have no place to worship but a couple of schoolhouses, where the different denominations worship in turn. The most of the pastors are at their respective denominations, trying to gather funds to rebuild their burnt temples. It is certainly the duty of those who are more fortunate in these denominations, to cheerfully respond to the appeals of their suffering brethren. Bro. S. B. Shaffer, the pastor of the Reformed Church there, was out on this mission, and deserves the sympathy and help of our Reformed Zion. Some forty of his families were burned out, and many lost their earthly all. We heard and read much of the desolated town, but the sad sight reminded us of that which pen and tongue could not describe. May God, in the midst of His judgment, remember this town in mercy! Time's monitor admonished us that our vacation was at an end. Four pastoral charges, Danville, Catawissa, Bloomsburg, and Orangeville are now supplied with efficient pastors, in the same territory of my former labor. Thus while one sows and another reaps, yet both sower and reaper rejoice together in the general harvest.

HARVEST-HOME REUNION IN THE PARADISE CHARGE.

A beautiful custom is in vogue among the Reformed people of the Paradise charge, Somerset Co., Pa., of which Rev. C. U. Heilman is pastor. Each year, after the harvest is gathered, the people meet in the several churches of the charge to engage in a service of thanksgiving. Then, to complete the whole, after harvest-services have thus been preached and harvest collections been listed in all the churches, a day is set for a general reunion of the members of all the congregations. This year the appointed day was Wednesday, August 25th. Accepting the invitation of the pastor, brother T. and I, notwithstanding the oppressive heat, found our way the previous afternoon to Salisbury in order that we might be present at the harvest-home reunion of 1880, and so might learn something of the nature of these social gatherings. Salisbury is in the southern part of Somerset county, and the surrounding country is fertile and well cultivated, so that it may well be termed the garden spot of the county.

Several miles from Salisbury town is a beautiful chestnut grove, where, on Wednesday, August 25th, brother Heilman's parishioners gathered from all parts of his charge.

About half past ten o'clock the exercises began. In the opening religious services, the people joined in the repetition of the Apostles' Creed and the Lord's Prayer.

A number of appropriate harvest-hymns were sung by the large, united choir, composed of all the choirs of the charge.

Between the hymns, brief addresses were made by Revs. S. T. Wagner, L. D. Steckel, J. Ruhl, W. W. Deatrick, and by the pastor, in the order named. One brother attended to the pleasure and benefits derived from the reunions; another noticed the fact that only after hard labor can we enjoy such seasons of refreshment; another drew attention to the relation existing between the sowing and the harvest,—"Whosoever a man soweth, that shall he also reap," and another dwelt upon the duty of thankfulness to Him from whom we receive every good and perfect gift, who is the Lord of the Harvest, and has given the promise that "while the earth remaieth, seedtime and harvest shall not cease."

A programme embracing topics relative to S. S. work had been prepared by the committee appointed by Classis to superintendent holding these conventions.

The first topic, namely, "The S. S.—Its Sphere of Usefulness," was opened by Rev. H. Garner, of Shellsburg charge, and Rev. J. N. Peightel of Pattonville. Further remarks were made by Elder H. P. Diehl and Rev. E. N. Kremer.

Rev. Mr. Zinn, of the Lutheran Church, member of Committee on Statistics of State S. S. Conventions, then addressed the convention, giving some interesting and valuable information in regard to S. S. work in Bedford county and throughout the State. "The Dangers of the Sunday School and how to avoid them," occupied the attention of convention on Tuesday evening. The subject was opened by Licentiate S. H. Eisenberg, and proved to be a very interesting and important one. It was shown that the Sunday School is in danger of becoming too much separated from the church, and of failing to appreciate its proper relation to the same. That it was in danger of taking too much the place of home training and catechetical instruction. Teachers were earnestly urged to guard against these dangers by constantly keeping before the child its duty to Christ as a baptized member of His Church. A number of other dangers were pointed out by the different speakers—Rev. Garner, Whitmore, Dittmar, Kremer, and Mearns, Geo. Rock, H. P. Diehl and Wm. Snowdon—but space will not permit a reference to them.

On Wednesday a children's meeting was held, which was very largely attended. Addresses were made by the president and Revs. D. H. Leader, H. S. Garner, E. N. Kremer, and Elder H. P. Diehl.

Wednesday evening was devoted to discussion of "The Relation of S. S. to Missions, and how it can best assist in that work." Opened by Rev. D. M. Whitmore and further discussed by Revs. D. H. Leader and E. N. Kremer. This session brought the convention to a close. The attendance throughout was exceptionally good, especially so at the children's meeting on that day, when it was estimated that not less than 1200 people were present. A collection was taken up at this meeting for the benefit of the mission house in Japan amounting to \$18.64.

A lively interest was manifested by both speakers and audience in all the proceedings.

Delegates and visitors to convention were entertained by members of St. Clairsville congregation, of whose hospitality all seemed to be present. A collection was taken up at this meeting for the benefit of the mission house in Japan amounting to \$18.64.

Committee.

After hard labor can we enjoy such seasons of refreshment; another drew attention to the relation existing between the sowing and the harvest,—"Whosoever a man soweth, that shall he also reap," and another dwelt upon the duty of thankfulness to Him from whom we receive every good and perfect gift, who is the Lord of the Harvest, and has given the promise that "while the earth remaieth, seedtime and harvest shall not cease."

Afterwards, baskets were opened and plenteous lunches spread for both those who came with baskets and those who came with none. The lunch dispatched, and a threatening raincloud passing by with a few drops, the older folks devoted themselves to social talk, and the younger, retiring to a meadow near by, were soon engaged in "ring" and other rustic games.

The afternoon was wearing away fast, and many a long mile lay between us and our homes. So, before the sport was over, we had to bid the merry party good-by. Returning, we felt that our enjoyment of the day was sufficient to compensate for our long and tedious drive across the rocky Negro Mountain. We thought, too, that these reunions are excellent things; the people of the charge are brought together, each year, and thus come to know one another better than they otherwise would, and to recognize more clearly the common interests which unite them as members of the same charge. It might be well if such a custom were more generally observed among our Reformed people. And so I have tried to tell how the Paradise charge celebrates the harvest home, in the hope that other pastors may be induced to introduce so good a custom into their fields.

B.

SECOND GENERAL COUNCIL OF THE PRESBYTERIAN ALLIANCE, PHILADELPHIA.

Visitors may avail themselves of the Summer Excursion Tickets issued by the Trunk Lines east of Pittsburgh to Philadelphia and New Jersey seaside resorts, which pass through Philadelphia, and which are good to come upon to October 1st and return to November 1st. Specific information can be obtained at railroad stations. Should reduced rates be obtained for delegates they will be announced.

The Presbyterian Board of Publication House, No. 1834 Chestnut street, will be headquarters of committees, where delegates and those appointed to read papers are requested to report immediately on arrival and register, and be assigned their places of entertainment.

Visitors to the Council, by applying at the same place personally on their arrival in this city, can obtain information of and be introduced to boarding houses and hotels willing to accommodate them at rates varying from \$1 to \$3 per day.

At the Academy of Fine Arts, on Wednesday evening, September 22d, at 8 o'clock, the members of the Council will be received socially by the Governor of the State and the Mayor of the city.

At the Academy of Music, on Thursday, September 23d, at 11 o'clock A. M., the opening sermon will be preached by Rev. William M. Paxton, D. D.

The Council will hold its first session on the afternoon of the same day, in Horticultural Hall, at 2½ o'clock. The Address of Welcome by Rev. William P. Breed, D. D.

GEORGE JUNKIN,

Chairman of Business Committee.

PENNSYLVANIA STATE SABBATH SCHOOL CONVENTION.

The sixteenth annual convention of the Pennsylvania State Sabbath-school Association will be held in Lancaster, Pa., Tuesday, Wednesday and Thursday, October 12th, 13th and 14th. The convention will be preceded by a grand union children's meeting on Tuesday afternoon at three o'clock, and will close on Thursday night at ten o'clock.

The programme will embrace representative

ministers and laymen from the various evangelical denominations; notably such as Rev. John Hall, D. D., New York; Rev. P. S. Henson, D. D., Rev. T. B. Vincent and John Wanamaker, Philadelphia; Rev. Jos. H. Dubbs, D. D., Lancaster; James McCormick, Harrisburg; Rev. Jesse B. Young, Altoona, and others equally gifted.

The music will be under the direction of Professor William G. Fischer, of Philadelphia, whose reputation as a sweet singer is second to none.

Excursion tickets will be sold from all leading points in the State to Lancaster and return, for information of which report your name to Henry C. Moore, Esq., Chairman of Committee on Transportation, 221 North Prince St., Lancaster, Pa.

Sept. 6, 1880. W. M. DEATRICK, Stated Clerk.

All Sunday-schools and Sunday-school organizations throughout the State are entitled to representation. County and district Sunday-school associations should send (by election or appointment by Secretary and President) at least two (2) delegates.

Sunday schools should be represented by one (1) delegate. In the election or appointment of delegates it is hoped that eminent fitness for practical work will govern the selection. For all duly accredited delegates entertainment will be provided, if their names are reported to Mr. D. C. Haverstick, Chairman of Committee on Entertainment, Lancaster, on or before October 9th. Several of the principal hotels in Lancaster will grant reduced rates to those who wish to provide for themselves: Stevens House, \$2.00; The Grape, \$2.00, and Cooper House, \$1.50 per day.

Pastors and superintendents throughout the State will please read this call to their respective schools and congregations, and it is hoped, that all who love and appreciate Sunday school work, will unite with us in sharing the effort and responsibility for the success of this convention.

For copy of programme and any further or special information, address,

EDWARD S. WAGONER,
Acting State Sec., Mechanicsburg, Pa.

NEED OF PROMPT HELP.

On October 1st the last payment of \$4,000 still owing on the property of Bethany Orphans' Home will be due. Towards this amount we have about \$3,800. This has been donated in \$100 gifts. We need seven more such. Our friends can easily raise this balance. Some can double their gifts, and get their friends to help us. Let us finish the matter now. Do please help the Home at once with your gifts and your prayers.

B. B.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

The reconstruction committee of the Gothenhoppen Classis, at a recent meeting held in Boyertown, Pa., after considering the wants of the several congregations in the bounds of the Classis, unanimously resolved that Amityville, Hill church, and Lobachsville be constituted a pastoral charge, the pastor to reside at Amityville. This new charge will open a wide field of usefulness for a pastor, who can officiate in both the German and English languages.

Aunt's Department.

THE BATTLE OF LIFE.

Go forth to the battle of life, my boy,
Go while it is called to-day,
For the years go out and the years come in,
Regardless of those who may lose or win,
Of those who may work or play.

And the troops march steadily on, my boy,
To the army gone before;
You may hear the sound of their falling feet
Going down to the river, where two worlds meet;
They go to return no more.

There is a place for you in the ranks, my boy,
And duty, too, assigned;
Step in the front with a cheerful face,
Be quick or another may take your place
And you may be left behind.

There is work to be done by the way, my boy,
That you never can tread again;
Work for the loftiest, lowliest men—
Work for the plow, plane, spindle and pen—
Work for the hands and the brain.

The serpent will follow your steps, my boy,
To lay for your feet a snare;
And pleasure sits in her loftiest bower,
With garlands of poppies and lotus flowers
Enwreathing her golden hair.

Temptation will wait by the way, my boy,
Temptations without and and within;
And spirits of evil, with robes as fair
As those which the angels in heaven might wear
Will lure you to deadly sin.

Then put on the armor of God, my boy,
In the beautiful days of youth;
Put on the helmet and breast-plate and shield,
And the sword that the fullest arm may wield
In the cause of right and truth.

And go to the battle of life, my boy,
With the peace of the gospel shod,
And before high heaven do the best you can
For the great reward and the good of man,
For the kingdom and crown of God.

THE BEAUTIFUL PALACE.

AN ALLEGORY.

One rainy afternoon, while Aunt Edith was sitting by the cheerful wood-fire in her room, she heard the patter of little feet, and soon the door flew open, three little curly heads appeared, and a soft voice said :

"It's so dull and stupid, auntie! may we come in? and will you tell us a story?"

The required permission given, three benches were soon placed at auntie's knee, and three bright, expectant faces looked up to hers.

"Once upon a time," the story began, "a poor, ragged little girl was wandering through the streets; wandering alone, because she had no father to care for her, no loving mother to watch for her home-coming. As she passed up and down, the light from an uncurtained window attracted her, and she stopped to look in upon a cosy room, warm and bright with a soft-coal fire, near which sat a mother holding a golden-haired child pressed close to her breast. Tears filled the poor girl's eyes as she looked, and, sighing, turned away."

"On, on she went, oh! so wearily, when suddenly she saw before her a wonderfully beautiful garden. There was a high fence around it, and upon the arch of the great, wide-open gate was written in brightly shining letters, 'This is the land of Truth.' Everything was so strangely fair that the little girl walked through the gateway scarcely heeding that she did so; but, once within, she ran hither and thither, gazing in wonder at the loveliness around her. Before long the sound of a voice arrested her footsteps, and, listening, she heard these words: 'The Prince of the Palace of Truth has set forth a great banquet, and invites everybody to view the beauties of his house and partake of his cheer.'

"Oh! thought little Bertha, 'If only I might go in!' But glancing at her ragged clothes, she mournfully shook her head, and was about turning away, when, lo! as she raised her eyes there stood the wonderful palace before her. The roof was transparent, and seemed to reach the sky; the doors were very wide, and stood invitingly open. Little Bertha, obeying the strong desire of her heart, ascended the broad steps, but paused in wonderment at the threshold; for the floor and walls were lined with precious stones, so polished that every object near was reflected from them. The sight of her own forlorn little figure made her feel so unfit to enter such a place that she clasped her hands and stood still

afraid to go forward or turn back; but as she looked up fearfully, she saw standing by her one whom she knew must be the prince. All her dread, all her sense of humbleness was forgotten as he smiled, and, holding out his hand to her, said: 'Welcome, my child; come with me to my feast.' So together they passed up the hall to where a crowd of richly-attired persons were assembled around sumptuously-furnished tables.

"When these guests saw the prince holding the poor ragged little one by the hand they began to laugh and whisper among themselves, 'What kind of a guest is this? Does he think to place her at the table with us?' But when he lifted her into the seat of honor at his right hand, and giving her a beautiful golden apple, said, 'Eat this, little Bertha, for you alone are worthy,' they were silent in wonder.

"What a banquet it was! The pure water from the crystal well of Truth sparkled in golden goblets with delicious freshness, fruits unknown elsewhere pleased the taste and satisfied the appetite, while soft music was wafted in on every breeze.

"When the banquet was over the prince called for his chariot, and taking little Bertha by the hand, arose and said: 'Behold, I made a great feast to-day, and bade all welcome; and yet among all of you in your splendid apparel I did not find one pure enough to sit at my right hand until this poor, forlorn child came humbly to my door. Harken ye! unless ye all become like unto little children, ye cannot enter into my kingdom.' Saying this, he moved away, taking the child with him, and immediately her garments became whole, and pure and white as snow.

"As the prince left the palace the scene changed. The tables vanished, leaving the guests huddled together, abashed and miserable. Their fine clothes seemed even to themselves stained and faded, and, instead of being happy and satisfied, they felt hungry and wretched. Unto them had not been given the apple from the tree of Truth. Little Bertha started up and looked all around, not knowing where she was; but soon she remembered the cold, dark streets, so familiar in their darkness and coldness, and sank back with a tired murmur, 'Oh, it was nothing but a dream.' After a while she rose, and with weary feet resumed her lonely tramp. But her heart was comforted, because some inward feeling taught her to hope that if she kept herself pure and truthful her part in the dream would, after all, be made real."

Aunt Edith's listeners were very quiet when the story ended, until suddenly Lucy looked up, with eyes full of tears, and said: "Oh, auntie, you meant that for me, because I spoke so crossly to the little beggar girl this morning."

"Well, my darlings," auntie replied, "I want you to remember that it is not the well-dressed alone that enter into His kingdom, but—only and always—whosoever hath a clean heart." Then, kissing each one fondly, she said: "It is bedtime now, and when you kneel to pray, ask for the spirit of love and truth and charity: for these three abide in one."—S. B. J. M., in *Churchman*.

A LITTLE ERRAND FOR GOD.

Helen Vaughan stood on the doorstep with a very tiny basket in her hand, when her father drove up and said: "I am glad you are all ready to go out, dear; I came to take you to Mrs. Lee's park to see the new deer."

"Oh, thank you, papa; but I can't go just this time. The deer will keep, and we can go to-morrow. I have a very particular errand to do just now," said the little girl.

"What is it, dear?" asked the father.

"Oh, it's to carry this somewhere," and she held up a small basket.

Her father smiled and asked: "Whom is the errand for, dear?"

"For myself, papa; but—oh, no; I guess not—it's a little errand for God, papa."

"Well, I will not hinder you, my little dear," said the father, tenderly.

"Can I help you any?"

"No, sir; I was going to carry my big orange that I saved from dessert, to old Peter."

"Is old Peter sick?"

"No, I hope not; but he never has anything nice; and he's good and thankful! Big folks only give him cold meat and broken bread; and I thought an orange would look so beautiful and make him so happy! Don't you think poor well folks ought to be comforted sometimes as well as the poor sick folks, papa?"

"Yes, my dear; and I think we often forget them until sickness or starvation comes. You are right; this is a little errand for God. Get into the buggy and I will drive you to old Peter's and wait till you have done your errand, and then show you the deer. Have you a pin, Helen?"

"Yes, papa, here is one."

"Well, here is a five dollar bill for you to fix on the skin of the orange. This will pay old Peter's rent for four weeks, and perhaps this will be a little errand for God, too," said the gentleman.

Little Helen, who had taught a wise man a lesson, looked very happy as her fingers fixed the fresh bill on the orange; her papa also looked happy, and old Peter looked nearly as happy as they did.

WHAT THE THUMB DOES.

Have you noticed that when you want to take hold of anything—a bit of bread, we will say—that it is always the thumb who puts himself forward, and that he is always on the one side by himself, while the rest of the fingers are on the other. If the thumb is not helping, nothing stops in your hand, you don't know what to do with it. Try, by way of experiment, to carry your spoon to your mouth without putting your thumb to it, and you will see how long it will take you to get through a little plateful of broth. The thumb is placed in such a manner on the hand that it can face each of the other fingers, one after another, or all together, as you please, and by this we are enabled to grasp, as if with a pair of pincers, all objects, whether large or small. The hands owe their perfection of usefulness to this happy arrangement, which has been bestowed on no other animal except the monkey—man's nearest neighbor.

HOW TRUFFLES DID IT.

I returned to Ashville after an absence of three years and found my friend Truffles grown fat and jovial, with a face the very mirror of peace and self-satisfaction. Truffles was the village baker, and he was not like this when I went away.

"Truffles," said I, "how is it? You have improved."

"Improved! How?"

"Why, in every way. What have you been doing?"

Just then a little girl came in with a tattered shawl, and barefooted, to whom Truffles gave a loaf of bread.

"Oh, dear Mr. Truffles," the child said with brimming eyes, as she took the loaf of bread, "mamma is getting better, and she says she owes so much to you. She blesses you, indeed she does."

"That's one of the things I've been doing," he said, after the child had gone.

"You are giving the suffering family bread," I queried.

"Yes."

"Have you any more cases like that?"

"Yes, three or four of them. I give them a loaf a day, enough to feed them."

"And you take no pay?"

"Not from them."

"Ah! From the town?"

"No; here" said Truffles, laying his hand on his heart. "I'll tell you," he added, smiling: "One day, over a year ago, a poor woman came to me, and asked for a loaf of bread, for which she could not pay. She wanted it for her poor suffering children. At first I hesitated, but finally I gave it to her, and as her blessing rang in my ears after she had gone, I felt my heart grow warm. Time were hard, and there was

a good deal of suffering, and I found myself wishing, by-and-by, that I could afford to give away more bread. At length an idea struck me. I'd stop drinking and give that amount away in bread, adding one or two loaves on my own account. I did it, and it's been a blessing to me. My heart has grown bigger, and I've grown better every way. My sleep is sound and sweet and my dreams are pleasant. And that's what you see, I suppose."

JEANNETTE AND JO.

Two girls I know—Jeannette and Jo—
And one is always moping:
The other lassie, come what may,
Is ever bravely hoping.

Beauty of face and girlish grace
Are theirs for joy or sorrow;
Jeannette takes brightly every day,
And Jo dreads each to-morrow.

One early morn they watched the dawn—
I saw them stand together;
The whole day's sport, 'twas very plain,
Depended on the weather.

"'Twill storm," cried Jo. Jeannette spoke low;
"Yes, but 'twill soon be over."

And as she spoke, the sudden shower
Came beating down the clover.

"I told you so!" cried angry Jo;
"It always is raining!"

Then hid her face in dire despair,
Lamenting and complaining.

But sweet Jeannette, quite hopeful yet—
I tell it to her honor—
Looked up, and waited till the sun
Came streaming in upon her.

The broken clouds sailed off in crowds,
Across a sea of glory,
Jeannette and Jo ran laughing in—
Which ends my simple story.

Joy is divine; come storm, come shine,
The hopeful are the gladdest;
And doubt and dread, dear girls, believe,
Of all things are the saddest.

In morning's light let youth be bright;
Take in the summer tender!
Then, at the close, shall life's decline
Be full of sunset splendor.

And ye who fret, try, like Jeannette,
To shun all weak complaining;
And not, like Jo, cry out too soon:
"It always is raining!"

—Young Ladies' Journal.

THE EXPERIENCE OF A DIVER UNDER THE OCEAN.

"How does it seem," said a Boston reporter the other day to George W. Townsend, a diver of twenty-three years' experience, "to go down into the water, fathom after fathom?"

"Well," was the reply, "the first time a man goes down he is apt to be considerably scared on account of the pressure. If a man is lowered too fast, it will kill him. Divers are seldom or never killed by drowning, but by an unequal pressure. A diver could cut a hole in the lower portion of his suit without danger of being drowned, as long as he stood erect; for as long as air was supplied by the air pump, the water could not reach his mouth. In deep water the pressure is very great, and usually a diver can descend as deep as he can stand the pressure. You see we are in a vacuum. There is no pressure perceptible to us on the copper helmet about our heads. The pressure is all upon the lower garments, and if it is too great it drives all the blood in the body to the head, and the result is death. I have seen men killed in this way, whose heads were fairly split open, and whose eyes were driven from their sockets. A more horrible death could not be imagined; and I, and almost all other divers, have narrowly escaped it. Divers seldom descend over 170 feet, and rarely as deep as that. Under the water the ears feel stopped up, but sometimes we can make ourselves understood by putting two helmets together and shouting, but then it doesn't sound louder than an ordinary whisper. A man who went down for the first time would be likely to signal to come up after feeling the pressure in the ears, which is very unpleasant until you are used to it."

"How about the fish; do they never molest you?"

"Very seldom. You see, we make it a rule not to disturb them. We know that they are in their element, and we are not in ours. As for sharks, we don't care for them. They are cowardly, and easily frightened off. We are much more afraid of the barcoats, a surface fish, with teeth three inches long. Talk

about fish—why, one can't have any conception of them until he has been under the water and seen them of all sizes and colors of the rainbow. The noise made by a school of fish sounds under water like the rumbling of thunder."

"One of the greatest curiosities in this line was the Jew-fish I encountered when diving in the bay of Cumana, on the coast of Venezuela. The fish are from six to fifteen feet in length, and have a large mouth with small teeth. The Jew-fish have a great deal of curiosity—more than any woman I know of—and used to eye us while we were at work. We were a little afraid of them at first, but found that they would not harm us. I suppose you have heard of the electric eel, which has the power to give a shock equal to any battery. When we were diving at the West Indies one of our divers received a severe shock from an electric eel, and for a time he seemed almost paralyzed. Mules and other animals, when fording streams in that country, often receive a shock."

"Is it dark under water?"

"That depends upon how clear the water is. I have been down twenty fathoms where I could see to read the finest print, and I have been down ten feet where you could not see your hand before you. It is not very pleasant exploring a wreck, especially where there are dead bodies, when you are in utter darkness. I remember working in March, 1861, on the ship John Trux which was sunk at the Arch street wharf, Philadelphia. The water of the Delaware river is so thick and muddy that you can't see anything five feet below the surface, and as the steward and stevedore were both drowned, I knew I should not have a very pleasant job in recovering their bodies. Well, I went down, groped around in the darkness, found the skylight, and, after I got into the cabin, the first thing that my hands touched was the body of the steward."

"Isn't it a horrible sight among the dead bodies in a vessel's wreck?"

"Well, yes; we get used to these sights, and, while I can't say we don't mind them, I can say they don't deter us from going down. I am one of those who believe that drowning is an easy death, comparatively, because I have noticed that the face of a drowned person looks as if he had gone to sleep, and seldom denotes pain. Sometimes we find drowned persons with a death-grip upon a piece of rigging or the side of a bunk, and it is very difficult to unloosen their hold. Before we see a body or an object under the water we always see the shadow first. In looking for a body on a vessel's wreck, we sometimes find it closely following the sediment in the water."

"How about the bottom of the ocean?"

"In many places it is beautiful, especially where the coral reefs are. Coral looks like a forest of trees that has been cut down. I have seen coral as large as the stump of any tree you ever saw, with enormous limbs running downward, the trunk and branches being of the purest white coral. I have encountered a coral reef after descending three fathoms, and a bottom of pure white sand after descending two fathoms more."

Pleasantries.

Let us settle this sunstroke business right here and now. Let us agree on some brand or mark to distinguish too much gin from too much sun.—Detroit Free Press.

A little girl was asked by her mother, on her return from church, how she liked the preacher. " Didn't like him at all," was the reply. " Why?" asked her mother. "'Cause he preached till he made me sleepy, and then hollered so loud he wouldn't let me go to sleep."

"Ah! my darling wife," said George, the week after his marriage, "if your husband were to die what would you do?" "I don't know, I'm sure, George," said the wife, reflectively, "I never thought of that. I must look in my 'Book on Etiquette,' and read the rules for young widows."

General News.

ROME.

The death of Ouray, chief of the Indians, is now reported to be the result of poisoning. He was a brave warrior, and a man of great talent and tact. His influence was exerted in his way, in promoting peace between his tribe and the United States Government, and his taking off, it is thought, will help to prolong hostilities.

The Trustees of the State Hospital for the Insane, at Norristown, recently appointed a committee to prepare for the State Board of Charities a note of the sum needed for the institution for 1881, and to ask that body to recommend the State Legislature to pass a bill appropriating that amount. One of the Trustees has volunteered to advance the money required for the hospital's most pressing needs pending the result of an application to the State Treasurer.

Information received from St. Augustine, Florida, indicates that the steamer City of Vera Cruz, from New York for Havana, was lost in the recent hurricane on the Florida coast. Part of her masts and several bodies have been washed ashore, together with large quantities of miscellaneous freight. The Vera Cruz carried twenty-eight passengers, and a crew of forty-eight, making seventy-six souls in all. She was a wooden screw propeller of 1874 tons register, built at Greenpoint, L. I., six years ago, for the Alexandre line of Havane and Mexico steamers, and was valued at \$200,000.

FOREIGN.

London, Sept. 8.—A St. Petersburg despatch to the *Daily News* says: "No insuperable difficulty can now be expected to arise in the negotiations between Russia and China."

Madrid, Sept. 2.—A wooden bridge over the river Ebro, near Lagrano, fell to-day while a battalion of troops was crossing. One captain, three lieutenants and sixty-four men were drowned.

St. Petersburg, Sept. 3.—Reports are current here and in Moscow that preparations were discovered to lay a mine under the railway near Charkoff, through which the Emperor passed on his way to Livadia. It is also said that explosives were found near Simferopol. No confirmation of these reports has so far been obtainable.

Advices from South America by way of Panama report an extension of the blockade of the Peruvian coast to Chira, Charillos. Otherwise nothing of importance in the war is reported, except that preparations were making in Lima to resist an expected assault by the enemy. The July floods in Coquimbo were the severest since 1831. A strong earthquake shook Valparaiso on the night of July 21st. It was followed by lighter shocks during the night.

London, Sept. 3—5 P. M.—An official despatch from Quetta, dated to-day, says:—"General Roberts attacked and dispersed Ayoub Khan's force and captured twenty-seven guns. The Cabulese have retreated up the Argandab Valley.

Later news in regard to the hurricane that passed over Jamaica on the 18th ult., shows that it made sad havoc on that island. The despatches to the associated press say that it wrecked vessels and left the harbor and mainland in a dreadful condition. Every wharf except one has been blown away, including the harbor-head wharves. The sea-beach is strewn with flour, rice, fish, and other articles of food. It is believed that several lives are lost, as many persons from the different vessels are missing. Those who are saved from the shipping could not secure anything in the way of clothing or effects. The heavy tiles which pave the Victoria market wharves have been all blown off, leaving the market a mere skeleton. All the penitentiary vessels have foundered and those at Port Royal have sustained considerable damage. The damage on land is roughly estimated at £100,000. The roof of the Custom House is entirely bare, all the tiles having been blown off. The villages of All-Man town, Brown's town, Passmore town, Hannah's Town, Smith's village, and Fletcher's land have sustained considerable damage. The Lunatic Asylum has suffered severely, as also the general penitentiary. All the churches and chapels, more or less, have suffered from the destructive visitor. Three severe shocks of earthquake are said to have been felt during the storm. The barracks at Up Park camp, being on an elevation, have been demolished. A large number of coconut trees have been blown down, and the banana crop entirely destroyed. Communication with the country parts has been cut off. No telegrams can be sent from Kingston Station. The wires are all snapped.

MERCERSBURG COLLEGE.

The next session of Mercersburg College will open on September 15th, 1880. Terms—Including board, tuition, room and fuel, \$205 per year of forty weeks. Connected with the College, and under the direct care of the Professors, is a Preparatory School where students of any age from twelve upward are received. For further particulars address Rev. E. E. Higbee, D. D., President of College, Mercersburg, Franklin Co., Pa.

Acknowledgments.

BETHANY ORPHANS' HOME, WOMERSDORF, PA.
Received from St. Luke's Ref S S, Reading, \$15.00
Daniel Miller, Supt.
Mrs. Bon G. Walker, Sunbury, 2.00
A. Boush, Womersdorf, 1.00
Evangelical S S, col. Womersdorf, 50
D. B. ALBRIGHT, Supt.

SYNOD OF THE POTOMAC.
Beneficiary Education.

Receipts during August.
From the Mt Alto chg, per Rev I N Mottier, \$20.00
St Clairville chg, per Rev D N Dittmar, 20.00

Amount, \$40.00

Mercersburg Pa., Wm. M. DEATRICK,
Sept. 1st, 1880. Treas. Board of Education.

LETTER LIST.

Atkinson, F M, Allegheny, J, Aurandt, P D, Ashbaugh, J.
Binkley, H K, (6), Bielecker, J K, Faum, Rev C, Bartholomew, Rev A, Bleibrook, L B, Benor, H A, Comfort, Rev H I, Christian, Rev D M, Creps, Rebeccas.
Dissenbacher, Rev C R, Dunkley, Mrs J, Diefenderfer, W, Diehl, M B, Despider, J A.

Erb, Rev E.
Gerhart, Rev R L, Grob, Rev W H, Good, E R & Bro.
Hillbush, Rev H, Hershey, Rev S F, Hartzell, Rev G P, Haas, Rev W A, Hill, P, Harbaugh, A E.
Johnson, W J.
Keil, P & Son, (2), Keen, D J, Kurts, Rev J C J.
Leinbach, Rev C H, Leonard, Rev G H.
Miller, D, (2), Mencely & Kimberly, McMullen, J.
Nagle, J C, Neff, A.
Pulse, H, Peighel, Rev I N.
Reed, Z, Richey, J S, Reber, Rev S N, Reiter, Rev C H, Rustenick, Rev H J, Rupp, Rev W, Robinson, Mrs G L.
Snyder, Rev J F, Surbeck, J, Senn, Mary, Sipe, P, Schneider, D B, Steckel, Rev L D, Stahman, S, P., Schneider, C B, Seidel, W N, Snyder, Rev N Z, Smith, J A.
Tobias, Rev D C.
Weitzel, J, Whiting, E, Weimer, J H, (2), Wolf, Jr. B, Wolbach, Rev J, Wagman, M J, Wood, W, Yearick, Rev Z A, Zehring, Rev J D.

THE MARKETS.

Philadelphia, Sept. 4, 1880.

[The prices here given are wholesale.]

Flour.—We quote the whole range of prices as follows: Super at \$2.50 @ 3¹/₂; winter extra, \$3 @ 3¹/₂; Pennsylvania family, \$4.62 @ 5¹/₂; some fancy brands at \$5.25; Ohio and Indiana do, \$5 @ 5¹/₂; St. Louis do, \$5.50 @ 6¹/₂; winter patent, \$6 50 @ 7¹/₂; Minnesota bakers' extra, \$5.25 @ 5¹/₂; do, straight, \$5.87 @ 6¹/₂; do, patents, \$6.75 @ 8¹/₂. Rye flour was steady at \$4.37 @ 4¹/₂, as to quality, for Pennsylvania.

Wheat.—On the open market, 1,200 bushels rejected and damp Delaware, on dock, solid at 90 @ 95¹/₂, and a few lots were offered at \$1.022, without buyers above \$1.014. Car lots No. 2 red, in elevator, sold at \$1.034. Shipments yesterday, 23,513 bushels. Stock in elevators to day, \$12,500 bushels.

Corn.—The local market continued quiet but steady, with only a few cars reported solid on a basis of 52 @ 52¹/₂, for salt mixed track and grain depot, and 53¹/₂ for yellow. Shipments yesterday, none. Stock in elevators to day, 419,800 bushels.

Oats.—The sales reported comprised a few cars mixed, rejected and ungraded white at 364 @ 38¹/₂, as to quality; 2 cars No. 1 white at 383 @ 39¹/₂, 4 cars No. 2, do at 40¹/₂; 1 car do at 40¹/₂, and 2 cars do at 41¹/₂, closing at open Board with 39¹/₂ bid and 40¹/₂ asked for No. 2 white September; 39¹/₂ bid and 40¹/₂ asked for October; and 39¹/₂ bid and 41¹/₂ asked for November.

Rye was nominal in the absence of supplies at 85¹/₂ for prime Pennsylvania.

GROCERIES.—Coffee was in moderate demand and firm, with sales of 275 bags low grade and fair Rio at 41 @ 46¹/₂; 200 bags Laguaya at 15 @ 16¹/₂; to 100 @ 17¹/₂; 175 bags ordinary Maracaibo at 14¹/₂ @ 15¹/₂, and 75 mts good Java at 22¹/₂. Raw Sugars were quiet and steady at 73 @ 75¹/₂ for fair to good refining muscavado. Refined Sugars were in good demand and firm at 11¹/₂ for cut loaf; 10¹/₂ for crushed and powdered; 10¹/₂ for granulated, and 10¹/₂ for mord and standard A. Rice was inactive and nominal at 82 @ 7¹/₂ for common to prime Carolina.

Provisions.—We quote Mess Park at \$16 @ 16.25; shoulders, in salt, 53 @ 5¹/₂; do, smoked, 61 @ 6¹/₂; do, pickled, 66 @ 6¹/₂; pickled bellies, 94 @ 10¹/₂; as to average; loose butchers' Lard, Sod, prime steam, do, 41 @ 37 @ 45¹/₂; 45¹/₂ @ 48¹/₂; 47¹/₂ @ 50¹/₂; 50¹/₂ @ 52¹/₂; 52¹/₂ @ 55¹/₂; 55¹/₂ @ 58¹/₂; 58¹/₂ @ 60¹/₂; 60¹/₂ @ 62¹/₂; 62¹/₂ @ 65¹/₂; 65¹/₂ @ 68¹/₂; 68¹/₂ @ 70¹/₂; 70¹/₂ @ 72¹/₂; 72¹/₂ @ 75¹/₂; 75¹/₂ @ 78¹/₂; 78¹/₂ @ 80¹/₂; 80¹/₂ @ 82¹/₂; 82¹/₂ @ 85¹/₂; 85¹/₂ @ 88¹/₂; 88¹/₂ @ 90¹/₂; 90¹/₂ @ 92¹/₂; 92¹/₂ @ 94¹/₂; 94¹/₂ @ 96¹/₂; 96¹/₂ @ 98¹/₂; 98¹/₂ @ 100¹/₂; 100¹/₂ @ 102¹/₂; 102¹/₂ @ 104¹/₂; 104¹/₂ @ 106¹/₂; 106¹/₂ @ 108¹/₂; 108¹/₂ @ 110¹/₂; 110¹/₂ @ 112¹/₂; 112¹/₂ @ 114¹/₂; 114¹/₂ @ 116¹/₂; 116¹/₂ @ 118¹/₂; 118¹/₂ @ 120¹/₂; 120¹/₂ @ 122¹/₂; 122¹/₂ @ 124¹/₂; 124¹/₂ @ 126¹/₂; 126¹/₂ @ 128¹/₂; 128¹/₂ @ 130¹/₂; 130¹/₂ @ 132¹/₂; 132¹/₂ @ 134¹/₂; 134¹/₂ @ 136¹/₂; 136¹/₂ @ 138¹/₂; 138¹/₂ @ 140¹/₂; 140¹/₂ @ 142¹/₂; 142¹/₂ @ 144¹/₂; 144¹/₂ @ 146¹/₂; 146¹/₂ @ 148¹/₂; 148¹/₂ @ 150¹/₂; 150¹/₂ @ 152¹/₂; 152¹/₂ @ 154¹/₂; 154¹/₂ @ 156¹/₂; 156¹/₂ @ 158¹/₂; 158¹/₂ @ 160¹/₂; 160¹/₂ @ 162¹/₂; 162¹/₂ @ 164¹/₂; 164¹/₂ @ 166¹/₂; 166¹/₂ @ 168¹/₂; 168¹/₂ @ 170¹/₂; 170¹/₂ @ 172¹/₂; 172¹/₂ @ 174¹/₂; 174¹/₂ @ 176¹/₂; 176¹/₂ @ 178¹/₂; 178¹/₂ @ 180¹/₂; 180¹/₂ @ 182¹/₂; 182¹/₂ @ 184¹/₂; 184¹/₂ @ 186¹/₂; 186¹/₂ @ 188¹/₂; 188¹/₂ @ 190¹/₂; 190¹/₂ @ 192¹/₂; 192¹/₂ @ 194¹/₂; 194¹/₂ @ 196¹/₂; 196¹/₂ @ 198¹/₂; 198¹/₂ @ 200¹/₂; 200¹/₂ @ 202¹/₂; 202¹/₂ @ 204¹/₂; 204¹/₂ @ 206¹/₂; 206¹/₂ @ 208¹/₂; 208¹/₂ @ 210¹/₂; 210¹/₂ @ 212¹/₂; 212¹/₂ @ 214¹/₂; 214¹/₂ @ 216¹/₂; 216¹/₂ @ 218¹/₂; 218¹/₂ @ 220¹/₂; 220¹/₂ @ 222¹/₂; 222¹/₂ @ 224¹/₂; 224¹/₂ @ 226¹/₂; 226¹/₂ @ 228¹/₂; 228¹/₂ @ 230¹/₂; 230¹/₂ @ 232¹/₂; 232¹/₂ @ 234¹/₂; 234¹/₂ @ 236¹/₂; 236¹/₂ @ 238¹/₂; 238¹/₂ @ 240¹/₂; 240¹/₂ @ 242¹/₂; 242¹/₂ @ 244¹/₂; 244¹/₂ @ 246¹/₂; 246¹/₂ @ 248¹/₂; 248¹/₂ @ 250¹/₂; 250¹/₂ @ 252¹/₂; 252¹/₂ @ 254¹/₂; 254¹/₂ @ 256¹/₂; 256¹/₂ @ 258¹/₂; 258¹/₂ @ 260¹/₂; 260¹/₂ @ 262¹/₂; 262¹/₂ @ 264¹/₂; 264¹/₂ @ 266¹/₂; 266¹/₂ @ 268¹/₂; 268¹/₂ @ 270¹/₂; 270¹/₂ @ 272¹/₂; 272¹/₂ @ 274¹/₂; 274¹/₂ @ 276¹/₂; 276¹/₂ @ 278¹/₂; 278¹/₂ @ 280¹/₂; 280¹/₂ @ 282¹/₂; 282¹/₂ @ 284¹/₂; 284¹/₂ @ 286¹/₂; 286¹/₂ @ 288¹/₂; 288¹/₂ @ 290¹/₂; 290¹/₂ @ 292¹/₂; 292¹/₂ @ 294¹/₂; 294¹/₂ @ 296¹/₂; 296¹/₂ @ 298¹/₂; 29